The CHRISTIAN CENTURY

A Journal of Religion

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Japan Courts Dishonor

An Editorial

Thanksgiving and Hard Times

Unofficial Thanksgiving Proclamations by

William J. Hutchins, Salmon O. Levinson, Carrie Chapman Catt, Edward Scribner Ames, George Fort Milton, Vida Scudder, Edward A. Filene, E. A. Steiner, Harry Emerson Fosdick and Frank E. Gannett

Preaching and the Changing Intellectual Climate

By Charles Clayton Morrison

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The CHRISTIAN CENTURY

November 18, 1931

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The Office Notebook

Perhaps this is another indication of the passing of the depression. At least, there is a let-up in the melancholy announcements of the death of church papers, and a birth to be recorded. The new periodical is known as the Current Jewish Record. It is a monthly, printing "articles of Jewish interest culled from periodicals the world over." Professor Harlow's pen portrait of Chancellor Magnes is included in the first issue.

Another manual for the use of church groups studying the unemployment situation has been published by the Presbyterian board of national missions, 156 Fifth avenue, New York city. It is entitled "Give Us Work," and prepared by The Christian Century's New York correspondent, Dr. Edmund B. Chaffee. The 44 pages are crammed with useful material, assembled with the needs of the average congregation in mind.

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The CHRISTIAN CENTURY

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EDITORIAL

MR. MACDONALD has done fully as well as his political circumstances made possible in his choice of a new cabinet. Perhaps the credit is Mr. Baldwin's rather than Mr. MacDonald's, for without Mr. Baldwin's loyal support the prime minister could not have afforded to give so many places to men still outside the triumphant tory party. The best thing about the new cabinet is the fact that Mr. Churchill is not in it. Next as subject for thanksgiving we would list the refusal to put Sir Austen Chamberlain back at his old post in the foreign office. It is by no means so reassuring to find Mr. Neville Chamberlain, diehard of the diehards, as chancellor of the exchequer, for the exchequer will be the key post during the economic readjustments of the next few months. Even the placing of Mr. Walter Runciman, an old liberal and presumed free trader, in charge of the board of trade does not offset the threat in the Chamberlain appointment. On the appointments of Sir John Simon and Sir Samuel Hoare, with especial relation to the pending Indian settlement, comment is made elsewhere.

Mr. MacDonald Chooses His Cabinet

England Divides Between Left and Right

WHATEVER the personal fate of Mr. MacDonald, in his attempt to lead a tory-dominated coalition, may prove to be, it is clear that one result of the recent election is going to be the division of Britain between right wing and left wing parties. The middle-of-the-road group is going to disappear with great rapidity. As much of this group as followed Sir John Simon and Sir Herbert Samuel from the liberal party into the national coalition will soon find itself safely inside the conservative ranks. There is left no difference between the Sir John Simon brand of liberalism and the Stanley Baldwin brand of conservatism that is visible to the naked eye, and as soon as the Sir Herbert Samuel group acquiesces in a tariff policy—as it certainly will—its reason for a separate existence will likewise be gone. On the other hand, just as there was no place before the election for the Arthur Henderson sort of labor party member to go except into a full-fledged left wing socialism, so there is now no place for Lloyd George and his handful of loyal followers except in the same direction. Britain is apparently settling down for a clear-cut political battle to cover years, waged on the lines of the class struggle. The conservatives enter that battle with great advantages, but the recovery of labor, under a new class-conscious leadership, will be rapid. The next election will be a two-party election, and will seriously reduce the tory majority. And within eight years Britain may well experience a genuine socialist victory.

Commission Finds Gardiner's Statements Inaccurate

THE President's commission appointed to investigate the truth of statements contained in the pronunciamento of Mr. Gardiner, president of the Navy league, issued an extended report within forty-eight hours substantiating the President's denial of Mr. Gardiner's accuracy. The commission saved itself much work by confining its inquiry, very properly, to certain matters of fact which could readily be determined from public records. If Mr. Gardiner does not like the President's naval policy, he is within his rights in criticizing it, though it is of doubtful propriety for such an organization as the Navy league to issue a document so lacking in respect for the commander-in-chief of the navy. If Mr. Gardiner thinks the President shows "abysmal ignorance," that is a matter of opinion and was dismissed as such by the commission. Naturally it could scarcely be expected to summon the President to a comprehensive examination to combat the impertinence of a critic. The President could not be put on the stand to refute Mr. Gardiner's statements of fact, and there was no reason why Mr. Gardiner should be since the facts were of record. Mr. Gardiner had said, for example, that the President held up naval

construction prior to the London naval conference "as a friendly gesture that was not commensurately copied by other prospective participants." Not a very serious accusation, if true. The report shows that Great Britain on the same day "stopped work on the cruisers, canceled a submarine test ship and two submarine contracts, and slowed down dockyard work and other naval construction." The report denies, as the President did, that there were any secret agreements between the President and Mr. MacDonald which were never officially divulged. On a dozen or more other specific points, the commission found that Mr. Gardiner's statements were "incorrect" and "without foundation." The President said that he would expect an apology from Mr. Gardiner. He probably will not get it. An effort is already being made by big navy advocates to shift the issue from relatively simple questions of fact to the much larger question of naval policy and to instigate a congressional inquiry. There is no harm in that, provided it is not allowed to conceal too soon the rather drab fact that the head of the Navy league precipitated the matter by an ill tempered, discourteous and inaccurate attack upon the President.

The Essential Issues in Harlan County

IT WOULD be hard to conceive a more fruitless approach to an important social issue than has just been made in Harlan county, Kentucky, by Mr. Theodore Dreiser and a group of his friends. From the first, Mr. Dreiser's visit to this scene of industrial warfare had all the earmarks of a publicity stunt. The manner in which it was announced, without a previous consultation with those whose names were linked up with the enterprise; the bombastic telegrams to the governor of the state, demanding adequate protection; the manner in which the "investigation" was conducted—all savored more of advertising for Mr. Dreiser than a serious attempt to secure justice for imprisoned miners. On the other hand, the way in which Judge D. C. Jones has followed up the Dreiser visit with a demand for an indictment of the novelist on a charge of adultery also bears the earmarks of an attempt to forestall the adverse effect of any report which the visitors may make public. We say this without expressing any opinion, one way or another, as to the truth of the charges made concerning Mr. Dreiser's conduct while he was in Pineville. The point at issue in Harlan county, however, is not Mr. Dreiser's conduct but Judge Jones's conduct; not the moral standards of a visiting novelist but the legal standards of a circuit court. It has been the course pursued by Judge Jones that has brought the conditions in Harlan county under scrutiny of the rest of the country. And while Mr. Dreiser may have been an inappropriate person to frame the charges against Judge Jones, the judge was certainly not the best person to pass on them. In the light of the long imprisonment of Arnold Johnson, of the American Civil Liberties union, of the shooting of newspaper correspondents, and of the imprisonment of such large numbers of miners, there would appear to be ample cause for an investigation into the state of law and order in Harlan county. But that investigation should be made by an impartial and responsible body.

Gandhi Called Home

THE action of the working committee of the Indian national congress in advising Mahatma Gandhi to return to India brings the whole issue to a head. The mahatma is now free to withdraw from further negotiations as soon as he is convinced that there is no hope for an agreement. On the other hand, the British government must now cast its proposals into definite form without delay. Candor compels the admission that there is little chance that these proposals will meet the nationalist demands. The overwhelming tory majority in the recent British election strengthens the hands of those who have demanded a stiffer policy in India. The formation of the new cabinet with Sir Samuel Hoare, most unbending conservative member of the round table, in the India office and Sir John Simon, sponsor of the ill-omened Simon report, in the foreign office, further indicates a decided lessening of readiness to hand power over to the proposed Indian state. Moreover, developments of the past weeks have shown that, altogether aside from the conservative swing in England, the rift between the wealthy Moslem princes and the nationalist Hindus has been widening. The communal problem never seemed farther from solution than it does today—and Indian charges that these divisions are being nurtured by the British do not change the disastrous nature of their results. The outlook may therefore be summarized about as follows: At the next plenary session of the round table Gandhi will be offered a form of dominion government which will reserve finance, foreign relations and the army from Indian control. This the mahatma will almost certainly reject as insufficient. The round table will thereupon break up, and the mahatma will hasten back to India to resume the nationalist campaign. His first struggle will almost certainly be within the nationalist movement itself, seeking to persuade it not to adopt the campaign of direct action for which the younger elements are calling.

The Vine That Failed to Glow

NOW that the makers have decided to discontinue the manufacture of "Vine-glo," we can mention it without giving it profitable publicity. This, it will be remembered, is the non-alcoholic product of California vineyards which has been marketed all over the country with the solemn warning that the pur-

chaser must be very careful not to stir it because if he did it would ferment and become an alcoholic beverage of excellent quality. Our information—not at first hand, to be sure—is that the unfermented juice was treated before shipment in such a way that, if the rash purchaser *should* stir it in spite of the restraining advice of the manufacturer, it would turn to sherry, port, champagne, or what not, as specified in the order. The wets have alternately made merry and waxed indignant, justifiably in both cases, at the spectacle of Mrs. Mabel Willebrandt as the legal representative of this concern, and at the inconsistency in the government's fostering the enterprise by loans while maintaining its embargo on home-brew, and on bottles, corks, and whatever other materials or equipment might be suspected of being used for the production of home-brew. The question was asked whether four per cent beer was less lawful or more detrimental to public health or private weal than eight per cent wine. It was a rhetorical question. There is no answer. But the Vine-glo business looked like a bomb-proof evasion of the prohibition law. It was legally attacked many times, but never successfully. And now it has voluntarily quit. Why? One strongly suspects that it was less profitable than it appeared to be. After the initial thrill of beating the law, the customers probably found that the beverage failed to satisfy. Yet here was the "light wine" in which some profess to find half of the solution of the whole problem—the other half being beer. There may be more behind the failure of Vine-glo than appears on the surface, but the most obvious interpretation is that the American thirst for alcohol is not to be satisfied with light drinks.

Justice for the Philippines

EVEN those Americans who have fought longest for the independence of the Philippines should recognize the honesty of purpose underlying President Hoover's recent statement in opposition to granting immediate freedom. The truth is that some of the strongest forces now at work in behalf of Philippine independence do not care a penny's worth as to the welfare of the islands; all they are interested in is in taking Philippine goods out of competition in American markets. Simply to grant freedom to the Philippines in order to make the tariff wall about the United States that much higher and tighter would be pretty cheap statesmanship, to call it nothing worse. Mr. Hoover undoubtedly had this self-seeking factor in mind when he made his statement, and his expression of concern for the economic as well as political future of the islands was wholly sincere. Yet it cannot be said that the President's statement did much to clear up the future of this long debated issue. By aligning himself with his predecessors in promising freedom "at some time," the President may have helped to keep Filipino faith in American promises alive. But his formula, "The economic independence of the Philippines must be attained before political independence can be successful," really leaves the matter completely in the dark. How can economic independence be attained under an American rule which sends 75 per cent of all Philippine exports into the United States duty free? The day this advantage goes, Philippine industry goes. The vicious circle appears complete. If economic independence is to be the prerequisite of freedom, then Mr. Hoover owes it to the Filipinos to show them how this can be attained without access to the American market.

Liberal Forces Adopt a United Unemployment Program

ONE of the most obvious and pressing lacks in the present unemployment crisis was met by the formation last week of the "Joint Committee on Unemployment" by representatives of a number of liberal organizations, and the adoption of a united program for action. Included in the new committee are the Amalgamated Clothing Workers, the Church League for Industrial Democracy, the Conference for Progressive Political Action, the Fellowship of Reconciliation, the League for Industrial Democracy, the League for Independent Political Action, the Labor bureau, the National Unemployment league, the People's Lobby, the social service commission of the Central Conference of Rabbis, the social service federation of the Methodist Episcopal church, and the Workmen's Sick and Death Benefit association. Dr. Abraham Epstein, secretary of the American association for old age security, and Mr. A. R. Elliot, secretary of the student department of the Y. M. C. A., are also cooperating. The officers of the committee are Professor John Dewey, chairman; Harriet Stanton Blatch, Ethel Clyde, Andrew J. Kennedy, Francis J. McConnell, John A. Ryan, Norman Thomas and Stephen S. Wise, vice-chairmen, and Mary Fox, secretary. A complete program covering relief, construction projects, unemployment insurance, limitation of hours of labor and control of the labor of children and the aged has been adopted by the committee, and will be embodied in bills to be introduced in the coming session of congress. As a relief measure the committee calls for a federal relief fund of large size, to "be raised by increased taxes in the higher brackets of the federal income and inheritance taxes." Those wishing to secure a copy of the full program of the committee should address it at 22 East 17th street, New York City.

The Law-Breakers Also Have Their Stool Pigeons

THE granting or withholding of citizenship is evidently coming to be considered by some judges as a matter to be determined not by the conformity of the applicant to requirements established by law but

by the judge's private opinion of the applicant's business and social standing. Government by personal whim, as contrasted with government by law, could scarcely go farther than it did in the case of the refusal of Judge Ira Lloyd Letts, of Providence, Rhode Island, to grant citizenship to Umberto D'Amico on the openly avowed ground that Mr. D'Amico has secretly furnished information to prohibition enforcement officers. Mr. D'Amico sells chemicals, including legal alcohol, to persons who have the legal right to buy it. In the course of conducting that business, it is reported, he has given information to federal prohibition enforcement officers in regard to persons who attempt to buy it illegally. "I will not knowingly naturalize any stool pigeon who works for the government, particularly for the prohibition force, or for the police," said Judge Letts. "Stooling is a despicable practice and so long as you continue to do so I will not permit your naturalization." Giving any practice an odious name is an easy way to damn it. Spying, under any name, is an unpleasant activity. Nevertheless, governments employ it in war and the police employ it in peace. Some things cannot be done with a brass band. Those who are most disgusted by under-cover activities for the detection of crime are usually those who do not want that particular crime uncovered. It would not require more than one guess to state Judge Letts' attitude toward the enforcement of the prohibition law. That guess would be that he does not want the law enforced. And yet, as a judge, he has sworn to uphold the law. Would there be any serious inaccuracy in describing one who uses his judicial position to frustrate the law he has sworn to uphold as a stool pigeon of the law-breakers?

Japan Courts Dishonor

ON August 27, 1928, Baron Uchida, representing the emperor of Japan, stepped to the little table in the French ministry of foreign affairs on which rested the pact for the outlawing of war and affixed his signature. Exactly ten months later, on June 28, 1929, after long haggling over the use of the phrase, "in the names of their respective peoples," in the pact's preamble, the Emperor Hirohito, at Tokyo, formally ratified the adherence of his empire. Japanese political theory forbids that a pledge of such grave consequence should seem to be made only on the authority of the empire's subjects. It must be taken at the behest of the divinely-descended mikado. And it was with this understanding, thus basing the Japanese pledge on the most sacred oath known to the empire—the word of the emperor—that Japan entered into a compact with all other nations to renounce war as an instrument of national policy and never to seek the settlement of any international dispute whatever except by pacific means.

On September 18, 1931, Japanese troops, ostensibly set to guard the South Manchurian railway, suddenly seized possession of Mukden, capital of the three Chinese provinces that are generally known as Manchuria, and as an article elsewhere in this issue shows, rapidly moved from that aggression to take virtual military occupation of the whole of the southern portion of this immensely important territory. Since then, despite the protests of the Chinese, the representations of the League of Nations, the United States and Russia, and the rising tide of adverse world opinion, Japan has continued to extend her military operations. As we go to press, her army has been thrust northward until it is very close to the territory formerly regarded as a Russian sphere of influence, and press reports state that it is involved in pitched battle with the Chinese troops in that region.

Try as the diplomats may to devise verbal formulas to camouflage the present tension, the brutal fact is that Japan is making war in Manchuria. Her army has occupied Chinese territory, fought, killed, wounded, taken prisoners, captured airports and barracks and munitions, conducted air raids, bombed trains and towns, seized arsenals, telegraphs and radio stations, established martial law over civilians, and presented demands involving the surrender of command by the remaining Chinese general in the province. This is war. To deny it is to emasculate the word of all meaning. It is war in fact, and it is certainly war within the meaning and spirit of the Kellogg pact.

For what cause, a bewildered world is still asking, has Japan precipitated this crisis? The reasons that were given to the public at the time of the occupation of Mukden have already been allowed to sink from view. Nothing more is being said about reprisal for the alleged execution of a Japanese officer caught while map-making in Mongolia. The alleged destruction of a bridge on the South Manchurian railway by Chinese soldiers, categorically denied at the time by Chinese authorities and numerous neutral and on-the-spot witnesses, among them the American, Sherwood Eddy, has been forgotten. The necessity for the protection of Korean subjects now resident in Manchuria—most of whom were forced by Japanese pressure to leave Korea in the first place—is no longer stressed. Instead, the Japanese demands, backed up by this bristling military occupation, now simmer down to one real issue. China is to be required to accept completely and forever the Twenty-one demands of 1915. It is to put the Twenty-one demands into effect, after these sixteen years of diplomatic maneuvering, that Japan has gone to war.

It will be remembered that, despite the weakness of China and the preoccupation of most of the rest of the world in the world war, Japanese pressure was not able to force acceptance of the Twenty-one demands in full at the time of their presentation. These demands which, in their second section, made south-

ern Manchuria and eastern inner Mongolia virtual Japanese colonies, and in their fifth section sought to make all China a Japanese protectorate, awakened such a storm of world protest that China was able to wriggle out of signing them in their entirety. Even such sections as were acceded to were signed under protest; at the Paris peace conference and at the Washington conference of 1922 the Chinese served notice of their refusal to accept obligations assumed under duress as permanently binding. Japan has likewise, during these years, held the demands in the category, "postponed for future discussion." She has resented deeply the persistence with which China has avoided a final showdown on the issue; her military clique in particular has felt that there was something subtly disgraceful in the failure to force a conclusive acceptance of at least those portions of the demands which would give Japan control of the immense wealth of Manchuria. Thus the demands have hung, a Damocletian sword. Now the army staff has let the sword fall.

We do not wish at this time to discuss the content or the moral status of the Twenty-one demands. They constitute, in all probability, the harshest terms ever served by a modern nation on a supposedly friendly neighbor. But the question of their justice—which Japanese will contend is at least as defensible as the justice of certain treaties exacted by the United States from weaker neighbors—may be left in abeyance for the moment. The thing that matters now is that Japan has chosen this as the moment for seeking to secure a final and binding acceptance of her demands by China, and that she has chosen the method of war to attain her ends.

By this choice, made in the face of the solemn promise of her emperor, Japan has drawn a black bar of dishonor across the escutcheon of her national pride.

We do not write such words without a due sense of their import. Neither do we apply them to a land which has gloried in its *bushido*—its "knightly way of life"—without pain and long hesitation. But what else is to be said in the face of what Japan has actually done? Japan promised, in company with the other nations, to "condemn recourse to war for the solution of international controversies, and (to) renounce it as an instrument of national policy." Yet in the face of that solemn pledge, having chosen to make the final acceptance of the Twenty-one demands by China a part of her national policy, Japan has adopted and is now using, in all its brutality and terror, the instrument of war which she solemnly renounced. The use of war as an instrument of national policy has never been more indisputably exemplified than on the plains of Manchuria today.

But Japan's pledge did not end with the negative renouncing of war as an instrument of policy. She went beyond that. Under the signature of her emperor she bound herself in an agreement "that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise . . . shall never be sought except by pacific means." Those are the words to which Japan affixed her most sacred seals. That is the pledge by which Japan's honor is bound. "Pacific means." Airplanes raining bombs on towns and trains; artillery bombarding cities; troop ships rushing reinforcements across the Yellow sea. Is *this* "never except by pacific means"?

It is no answer for Japan to point to examples of ruthless western imperialism. There are plenty to point to, let it be admitted. The United States knows all too well that there have been times when its procedure toward some of its weak neighbors—Haiti, for example, or Nicaragua—has borne a striking similarity to Japan's present course in Manchuria. But that was before July 24, 1929—the day on which the peace pact went into effect. We can take heart from the reflection that the United States, in its present diplomatic representations to the Japanese foreign office, is setting up precedents which may have an important bearing on future policy in the Caribbean. But the issue of the present moment is not the United States but the unequivocal pledge made by Japan, and the manner in which that pledge is being dishonored.

Japan is a proud nation. She boasts of a samurai class with traditions of knightly valor stretching farther back into history than any of the traditions of western chivalry. For that very reason, therefore, she should be among the last of the nations to commit this assault against her own honor. As her people awaken to a realization of what their military caste, out from under all civil control, have done to the nation's standing, we believe that a mighty reaction of anger and repudiation is bound to follow. But, in the meantime, the tragedy is taking place. Japan, proud Japan, is branding herself with the stigma of dishonor.

As for the state of affairs in Manchuria, Japan can doubtless smash through to almost any ends that she desires. She can take over control of the province, or as much of the province as she wants. There will be protests, and Russia in particular will be stirred to anger. But it is extremely unlikely that any effective opposition of a military nature will be attempted. Certainly China can make no effective opposition of that kind. Indeed, if Japan thinks it necessary, in order to make "secure" her new position, to occupy ports and railways and territory in other parts of China, it is likely that she will be able to do so without much trouble.

But how "secure" will Japan then be? Her economic life largely hinges on the good will of the Chinese buying public, and no amount of military occupation can force China to buy. Meanwhile, as she holds China in a terribly costly and utterly profitless military grasp, she will have to find a way to compose her relations with the other nations. For those nations will know that they now have to deal

with a nation whose word is false. Japan will have to reckon long into the future, in her diplomatic, industrial and political intercourse with other nations, with the blot of perfidy on her national character. There is time yet for her to come to her senses. It is almost incredible that she will not do so.

Thanksgiving

WHEN he had retired from active participation in the steel industry with between four and five hundred millions of accumulated capital, chiefly in five per cent bonds, Mr. Carnegie began to give money away with lavish hand and to enjoy the sweets of gratitude as he had before enjoyed the sweets of power. "Some remember me every night in their prayers," he wrote, "and ask for me every blessing. 'Pray don't,' I say. 'Don't ask anything more for me. I've got far beyond my just share already. Any fair committee sitting upon my case would take away more than half the blessings already bestowed.'"

Some whimsicality must be recognized in this request for the cessation of prayers in his behalf lest additional outpourings from the hand of God should too much disturb the equities which were already somewhat unbalanced by his affluence. But it is more than whimsical. Just how much he believed would be his "just share," all favoritism and special divine generosity aside, he does not say. Perhaps, since he admits that "more than half the blessings" that he had received lay beyond the limit of what his personal merits would have entitled him to in a world of cold justice, it is fair to assume that, according to his estimate, an absolutely impartial and divinely wise economy would have allotted to him not more than one hundred and fifty million, or maybe two hundred million. Up to that point it is a matter of earnings. Beyond that, it enters the region of bounties.

The incident is cited not for the purpose of criticizing Mr. Carnegie—requiescat in pace!—or of adverting upon the limitations of his outlook, but as a starting point for the suggestion that the grace of gratitude to God for all his mercies must be wholly dissociated from all analogies derived from mercantile life. The spirit of thanksgiving does not relate itself solely to the surplus that we have received over and above what we may conceive to be our just deserts. It is therefore not hampered or embarrassed by conditions in which many men have received less than their just deserts. It is true enough that millions during this present year have been deprived of that which is rightfully theirs. Not only have they received no unearned increment of wealth; they have not received the increment which they have earned. That they got no bonuses or extra dividends is less significant than that they got inadequate wages for their work or no wages for the work that they had no opportunity to do. Have these, therefore, or has the country as a whole, no cause for thanksgiving? They would not have if thanksgiving were primarily the acknowledgment of the gift of a surplus. The idea that it is so must be cleared out of the way before one can approach the thought of thanksgiving without embarrassment in such a time as this.

Equally important is it to avoid the pharisaical notion that gratitude to God should be evoked especially by reflection upon the superiority of one's condition to that of others. The presidential thanksgiving proclamation of 1929, issued only a few days after the financial crash and before its importance could be realized, cited as a ground for gratitude that "the fruits of industry have been unexampled in quantity and value." The proclamation of 1930 sank to the point of thanking God that "as a nation we have suffered far less than other peoples from the present world difficulties." It is pleasing to note that this year's proclamation is free from any odious comparisons. America is represented as no pet of providence. We are invited, humbly and sincerely, to thank God for whatever we have and for whatever we may have been able to learn from our experiences with adversity, not because we have more than we ever had before (as we have not) or because the little that we have is still more than anybody else has.

This goes far toward putting the matter on a sound and sensible religious basis. Our blessings, be they small or great, are the gifts of God. However hard we may have had to work for them, they are still the gifts of God. Even if we have worked hard for benefits which we have not received, or have been shut out from the opportunity of working at all, still they are the gifts of God, though put beyond the reach of many of us by the folly or the cupidity of man. How can we be sanely grateful to God for what he has done for us, or how can we keep gratitude from turning to resentment when prosperity turns to poverty, unless we have some reasoned conviction as to the kind of things God does for people and the kind of things he does not do even in flush times?

The President reiterates his faith that our present economic troubles are but as the shadows on sunny hills that pass. In his radio speech to the Methodists, he refers to this as "a time of universal but temporary difficulties." In the thanksgiving proclamation, it is "the measure of passing adversity that has come upon us." Whether he is right in that optimistic diagnosis of the depression as a transient fall in the general upward curve of our prosperity, or whether something radically remedial will have to be done before that curve can be made to turn upward again, equally in either case we need to learn how to preserve our poise and our faith in a time of adversity, and to know that the fundamental grounds for the acknowledging the goodness of God are unaffected by bank failures or statistics of unemployment.

Define God as you will—as the creative force by

which the planets turn and the seasons recur, as a force not ourselves that works for righteousness, as the totality of human forces working toward the realization of the highest social values, or as a loving and watchful Father—he gives us neither wealth nor virtue as finished products. He pours neither grain into our storehouses, nor money into our banks, nor fortitude and fidelity into our souls. He gives us the raw materials out of which may be fashioned both life and all the things that are needed to enrich it.

No man, viewing dispassionately even the most depressing aspects of the present situation, can bring an indictment against God that he has failed to provide the stuff from which human welfare and happiness may be fashioned. If men have bungled their part of the job, it is an occasion for—quoting Lincoln's thanksgiving proclamation of 1864—"humble penitence for our national perverseness and disobedience"; a time—quoting President Hoover—for men to "quicken their sympathies and strengthen their courage"; a stimulus to restudy the problems of human relationship in the economic world to which we have not yet found the answer; and a fitting day to give thanks to God with renewed fervor that he is still giving us the time in which and the materials out of which to make a better world if we will.

Taking the Jumps

EDITOR THE CHRISTIAN CENTURY:

SIR: May I tell you one reason why we have nervous breakdowns? There are, I know, many other reasons, but this is one. It can be learned from the wisdom of Dr. J. A. Hadfield. "We do not take the jump when the time comes to jump." Life as we are taught today is not like a hill, slowly rising and then slowly descending; we do not mount the hill of life nor do we descend it. Life is rather a journey with violent crises—jumps at certain intervals, jumps to another plane—rebirths, if you like. And the man who, when he comes to the crisis, ignores it and lives as if he were still in the earlier stage, is liable to a nervous breakdown. He does not keep the rules of the road, which is a broken road.

Or in other words, the man of fifty who preserves the idea that he is still a boy and keeps the outward demeanor and all the tricks of a boy, is likely to have a serious smash. Peter Pans all break down in health. They are the scene of forces divided one against another. And as Jesus said, "A house divided against itself cannot stand." The only way of life for a man when he is fifty is to live as a man of fifty. It would be desperately foolish for him at that age to play football; it is equally foolish for him in his intellectual and spiritual outlook to ignore the years and to pretend to be even forty. As a matter of fact, there is a crisis at such a time, which we ignore at our peril.

And as man to man, Mr. Editor, don't we get tired of the people who will not take the jump? There is something beautiful about old age whether in woman or man, but only when there is no affectation of youth or middle life still preserved. The old lady who pretends to be younger than she is becomes a pathetic sight. She has lost the beauty of youth and not acquired the beauty of age. Much better to take the jump!

Don't you hate, in the Christian sense of that word of course, the boys' man? Boys for a time are deceived by him but they soon take his measure. They much prefer a man who has taken the changes as they come and adjusted himself to them. And as for the man who comes among them with an affectation of their own slang, they would say as one of Kipling's boys said in "Stalky & Co.," "This *is* the Gadarene swine." For the sake of all concerned, we ought to take the jump.

This has some bearing, as you will at once perceive, upon the doctrine of the new birth, the apocalyptic elements in the New Testament, the real character of eternal life and many other great matters too wonderful for this letter. But the practical issue seems to be that in adolescence or at thirty, forty, fifty years, we ought to be ready for the change. Only so shall we arrive bringing all our harvests with us.

Yours in the broken road,

QUINTUS QUIZ.

VERSE

Of Life

MANY poets sing of death,
But none has ever tried
That implacable barrier to the breath,
Until his songs have died.

Had Lazarus been poet, we
Should sing of passing, rife
With the lost joy of clarity,
Nor name it death, but life.

MIRIAM LEFEVRE CROUSE.

Prophecy

FOR one brief day the trees are bright
With brilliant red. Some quiet night
The frost will come and drop its cloak
Over the branches of the oak.

The leaves will fall. Cold winds will blow
Them on to where all leaves must go.
And leaves, returning to their home,
Choose to become but rotting loam.

The birds will go and trees be bare,
But now the colors everywhere
Leap out in fire and, in the lull,
Cry out that death is beautiful.

RAYMOND KRESENSKY.

Preaching and the Changing Intellectual Climate*

By Charles Clayton Morrison

ALL PREACHING is divided into two parts—the uttered word and the listening ear. For a generation the preacher has found the listening ear difficult of access. Men and women whose minds have been molded by the culture of our time have not responded to the word of the preacher with the understanding and assent which characterized his hearers in former generations. This has not been due to any peculiar moral perverseness, but primarily to the changed intellectual climate in which we have been living. Our hearers have been under the control of ideas which tended to make preaching intellectually uncongenial. The message of the preacher could not be fitted in with the ruling conceptions which filled people's minds. The business of preaching has been the hardest business in the world in the past generation. The whole intellectual grain of the times has been against the preacher. People's mode of thought, their intellectual mood, seemed to make no real place for what he had to say. They have not abandoned him, for he represented much in the way of other kinds of values, but his preaching has fallen on ears that have been increasingly unresponsive.

Giving due place to many other factors, the fundamental difficulty of preaching has been intellectual. In the days of the fathers, preaching was comparatively free from this difficulty because both preacher and hearer looked out upon a generally accepted order of the world. The universe was a clearly defined system. It was a three-story affair, with a heaven above the earth and a hell below. It was limited in time, having a beginning at a more or less definite date in the past, and due to be wound up in a cataclysmic judgment at a more or less definite date in the future.

Living in a Stream

It was intellectually easy for the preacher to preach with power and authority to a community whose minds were molded by this unchallenged scheme of things. But for our time this framework has been broken down. Our fathers lived in a world; but our generation has been living in a stream. The very idea of any system at all has become uncongenial to our way of thinking. Instead of a system we have substituted the idea of a flux, a moving process in which there is nothing of which we can say that it abides. Change is the only permanent certainty—this paradox has been the final formula for our world-view. It is not alone our scholars who have held this view, but it has so far filtered into the thinking of the common people that their sense of stability and of anchorage has been loosened where it has not been destroyed.

Now this has made hard going for the preacher of religion. Preaching seems to presuppose some sort of standard to which conduct and ideal can be referred and judged. And standards can hardly be set up in a stream; an open universe—open at both ends, and at top and bottom, in time and in space—has no place in it for a preacher. If this seems too dogmatic, then I will modify it so as to say that the preacher has at least been unable to find in such a world a place for himself, as preacher. For in that kind of world the moral sanctions of life are intrinsically altered, if not dissolved. The inner core of ethical responsibility is plucked out. Life itself loses its gravity, its importance, its dignity. It becomes more or less a trifling thing, to be maintained with whatever cleverness we can command, under the stimuli of circumstances or a discreet utilitarianism.

Cult of the Questers

The old sophomoric debate as to whether man finds his happiness in attainment or in pursuit has been decided for our generation in favor of pursuit. The idea that there is anything to be attained has given way to the idea that the worth of life is in the thrill of the adventure. The quest, not the goal, is the thing! There has grown up among us a kind of Cult of the Questers, whose measure of value is reduced at last to the strength of the "kick" which they can get out of a given experience.

Clearly such a view of life is uncongenial, if not blighting, to the preacher. He has nothing to say to a generation which has lost the power of getting inwardly excited over a question of conscience. Many a preacher, constantly confronted with the inner irresponsibility of those to whom he speaks, has reached a futilitarian conclusion. He feels that he is like one trying to drive a nail into a rotten beam—there is nothing there for it to hold to.

A Turning Point

But I think—and I speak with sincere intellectual humility—that we are passing out of the era in which the minds of men have been dominated by this philosophy. We have come to a great turning-point in the history of thinking. We are entering a new intellectual climate, a climate in which the preacher's function and the preacher's enterprise will be far more acceptable to men and women than in the past. I am not suggesting that we are going back to the universe of the middle ages or to that of our fathers. We are not going back at all. We are going forward. And the preacher is going with us. He will be welcomed by the spirit of the new intellectual life as he has not been welcomed by the mind of our generation.

* An address delivered at the opening of Chicago Theological Seminary, October 1, 1931.

If you ask me why I think this to be so, I must reply in all honesty that I feel that it must be so! It is, one might say, a matter of the blood—one's inner nature, one's wishes as well as one's actual observations, have so much to do with one's beliefs! So when I venture to prophesy that our intellectual climate is about to change, I am asserting something which I cannot prove. But I believe the climate is about to change because I believe that it must change. The human values, after all, are the decisive determinants of any enduring intellectual climate. And these values cannot endure in the stifling air and the shallow soil of our prevailing American philosophy.

New Presuppositions

That, at least, is what something in my blood, something in my bones, if I may use such metaphors, seems to tell me. And yet I wish to do more than bear testimony to that of which I am only subjectively aware. My intuitions are no better than any other man's, and if I have nothing objective to point to, my being here at all and talking with you is an impertinence.

Therefore, inconclusive as my reasoning and observation may seem to be, I offer it as partially confirmatory of my intuition. As I listen to those teachers and thinkers who are at the moment challenging the attention of the scholarly world, I seem to see certain rather definite changes beginning to take place in the first principles of our intellectual life. These modifications are in the realm of those basic presuppositions upon which all our thinking proceeds. If you modify these presuppositions you modify the very climate of our thought. What modifications, you ask, are taking place? My reply must be a mere sketch, a mere pointing of the finger at certain new features which are appearing in the thinking of our most original and influential teachers. I point to five such features, and I admit that my choice is arbitrary and more or less at random. But these features may indicate something of the character of the change which appears to be coming in philosophy and will disclose their own significance in relation to the preaching function of the minister.

A Finite Universe

The first is the belief, now generally held among scientists, that we live in a finite universe. This conception stands sharply over against the universe of infinite space which has ruled modern thinking up to now. An infinite universe has had the effect, not of creating awe in man, but of overawing him. He was crushed and lost in its incomprehensibility. With our scientists now not only insisting that the universe is limited but actually debating as to what its shape may be, we wonder whether, after all, the ancients, with all their naïve beliefs about the importance of man in relation to his world, were not nearer to the truth of things than the science of our time has been. The ancients looked out upon a snug little cosmos. No one would wish to revive the imagery in which they conceived their world, but it is not beyond belief that the essential quality of their psychological response to a finite world may become ours once again. The philosophical implications of a finite universe are bound, as I see it, so to modify our intellectual climate that the preaching of religion will be more congenial to the intellectual life than in the past.

Closely akin to this idea of a finite universe is the new doctrine of the relativity of space and time. Our earlier science overwhelmed us with vast magnitudes. In a universe in which man was but a microscopic inhabitant of a microscopic grain of sand on an infinite seashore of worlds extending out into infinite space and back into indefinite time, it was hard to believe that the deeds and events in his little life could have significance enough to warrant his being excited about them. In a universe like that, what is man that God should take notice of him? How can you preach to a man whose mind has come under the paralyzing tyranny of such vast distances? But since the work of Einstein we have been freed from the terrible pall which astronomy cast upon the human spirit. Space and time are not the absolutes which science has long held them to be. They are not infinite. They are not eternal. They are not among the "given" elements of reality. They are not elements of reality at all, but together constitute a complex relation in which objects stand to each other—a space-time relation—and have no existence apart from those objects. The implications for philosophy of this doctrine of relativity have not begun to be clarified by our thinkers as yet, but it seems obvious that much of the furniture of our modern intellectual household will be upset as the result of it. Surely it will be potent in producing a more congenial climate for preaching.

Knowledge Is Real

Another factor is the general acceptance of a realistic view of knowledge. The problem of knowledge —how we know, and whether what we know is true or mere illusion—is a problem of long standing for our philosophers. Do we know only the world of appearances, or do we know the real world itself? We have been left in misty darkness by our teachers, whether they hold with the idealistic school or the school of the pragmatists. But I think I am on safe ground when I say that the field is pretty well occupied now by those called "realists," who assert that the world we know is the actual world of reality, and that our knowledge—as far as it goes—can, therefore, be trusted by the philosopher after much the same manner as it is trusted by the man of common sense. The ultimate basis of this new realism lies in a new way of taking nature herself. Instead of taking nature as one thing and man as another, man is seen to be an organic part of nature. And, instead of explaining man in terms of nature, nature is explained in terms that are competent to account for man. Thus many of the old problems which arose out of a false dualism have become obsolete, and the

age-old dispute between matter and mind loses most of its meaning.

Yet another new note is beginning to appear in our philosophy—even in our American philosophy. I refer to the category of the permanent. The philosophy of our generation has been dominated by the concept that there is nothing ultimate in this universe but change. It is my conviction that we are on the way to a rediscovery of the permanent, the eternal, in reality. We shall still need the imagery of a stream to picture the flux of things, but we shall look out upon a universe which has structure, and pillars, and deep foundations, and over it all a dome! I look forward to a day when our philosophers—our most respectable philosophers—shall be no longer squeamish about believing that something is permanent in this world which we men inhabit. They will say straight out that something abides. Something is the same yesterday, today, and forever. When the intellectual climate is modified by the recovery of the sense of the permanent we shall have the satisfaction of attainment added to the thrill of pursuit. And in that day it will be thrilling to be a preacher!

Creative Partners With Nature

I can only mention the fifth note which I seem to hear in the new music of the spheres. That is the note of man's creative partnership with nature in the cosmic enterprise. It is a new note because it involves purpose on the part of nature, and when you talk of purpose in nature—what the philosophers call teleology—you are willy-nilly talking about God. But though man's partnership with nature is genuine, nature is the senior and controlling partner. Man's contribution to the progress of creation cannot be made except in dependent fellowship with those forces or that Power which has produced him. If that is so, then all these modern attempts to keep religion going without God are foolish and preposterous. The attempts which are today being made to reduce religion to poetry, to the spirit of the social group, to psychology, to humanism, are bound to be fatuous. Religion can only live, as the late Professor Bennett has shown, by finding for itself a metaphysic that is competent to sustain it and its God.

Which brings me to my conclusion that the new intellectual climate will be congenial to the reality of God. In the past generation it has seemed difficult to find God in the kind of world to which our science seemed to restrict us. It will be less so in the future. God will again find his true place in our thoughts. He will not have the same place that he held in the middle ages, or in the theological outlook of our puritan fathers; he will find a wider place. Perhaps he will reveal himself to us as an even greater God, a more realistic God, a better God, a more intimate and accessible God than any age has ever known.

I live in the expectant faith that this old universe of Mother Nature, at whose breast our lives are nourished, is getting ready to speak to the heart of man some great message out of her own heart. Our scientists and scholars are trying to find and to teach us the language by which we can understand her when she speaks. And when she is able to communicate with us, I dare to believe that the word which comes from her heart will not be altogether unlike that which certain fisher folk heard on the hillsides of Galilee, long ago.

Boycott or Bullets?

By Geraldine Townsend Fitch

JAPAN plays her ace of trumps when she appeals to the world's good opinion against China's use of the boycott. If in the present situation Japan is to receive any great measure of world sympathy, she must play up the boycott grievance. How about this matter of the boycott then? Is it a justified method of international action?

Those who know China know she is not handling an untried weapon. The boycott weapon has been refined in the crucible of necessity—China's alternative to the use of a weak army and an ineffective navy. It is not necessary here to go into the history of its development, but one or two instances of its previous effective use may be in point.

The boycott was effectively used by Canton against the British colony of Hongkong back in 1925, following the trade war which raged from 1921 on. This trade war began with the seamen's strike in Hongkong in 1921, a strike to which Dr. Sun Yat-sen gave his open support. Labor troubles in the British crown colony increased, and, not without reason, Canton was held largely responsible. Retaliating embargoes on the cargo of ships docking at one port or the other were used by both sides. It almost seemed at times as though British firms in Hongkong would succeed in inducing the home government either to blockade Canton or to bombard her. But the boycott went on, and the seamen finally brought the great industrialists of the British crown colony to their knees!

Then came the spring of 1925. Labor troubles were on the increase, especially in Shanghai. In May the students joined the strikers of a Japanese-owned cotton mill, and on the 30th of that month held a huge mass meeting to protest against the shooting of a striker by a mill foreman. The foreign police appeared on the scene to break up the mass meeting according to municipal regulations, and arrested stu-

dents who were participating. Other students followed to the police station to demand that they, too, be locked up with their arrested compatriots. There was confusion and high feeling; students were at white heat but unarmed; police were panicky perhaps lest the police station with its store of arms and ammunition be rushed. Who can ever explain? The plain blunt fact, never to be forgotten in China, is that a British police officer gave the order to fire on an unarmed crowd and several students were killed.

That lighted the match for a fire that was to sweep all China. All the smouldering grievances of exploited labor against foreign industrial control, all the resentment of a growing nationalism against unjust treaties and extraterritorial rights, all the sympathy of student life throughout the country for the unfortunate victims of the shooting in Shanghai, all these broke forth in an open flame of what may be called anti-foreign agitation or superb nationalism, according to one's viewpoint and interpretation.

Again, the Boycott Succeeds

The May 30th affair in Shanghai was followed by the Shameen incident in Canton, when more than fifty Chinese were said to have been killed by machine-gun fire from the foreign settlement of Canton. China took up the weapon of the boycott, chiefly against the British, and before the end of the summer the British merchants of Hongkong reported to their home government the loss of fifteen million pounds sterling! By the end of the year, British business in China was on the ropes, and other nations were sustaining losses proportionate to their smaller commercial and industrial investments. Nor was that all. The crystalizing of patriotic devotion made it possible for Sun Yat-sen's People's party (although their leader had died two years previously) to start the northern campaign or the nationalist conquest of China (1926-'28), which swept the country from Canton in the south to Peking in the north with the velocity and power of a whirlwind.

In connection with the British boycott of 1925, it is significant to note that for China to have carried her grievance against Great Britain in particular, and foreign imperialism in general, into war would have been utterly futile. Bullets could have done nothing for China at that time. Recognizing this obvious fact, she took up the weapon of the boycott and came off victorious.

Japan Boycotted

Japan is not feeling the force of the boycott weapon in the hand of the awakened giant for the first time today. I can remember back in 1920 in the mission schools of Kiukiang and Nanchang how Chinese students made use of chapel and other religious services to castigate the Japanese in general and their fellow-students in particular if they retained in their possession *anything* that had had its origin, however humble, in Japan. This was following the infamous twenty-one demands which Japan had served on a weak Peking government, and the Chinese were openly and often vociferously anti-Japanese. It would seem that Japan must have learned much in the boycott of 1920-'21. She must have learned, for instance, that her economic future was largely dependent upon her trade relations with her neighbor. She must have learned that such trade relations cannot be maintained on any other basis than that of underlying good will. Would that she had not forgotten this lesson in little more than a decade!

Certainly after her drastic economic humiliation in 1920, Japan trimmed her diplomatic sails. There were other factors contributory to a new foreign policy, to be sure, but no one who has been even an interested observer during the past ten years can doubt that Japan's policy toward China has undergone change. China whipped Japan commercially with the boycott. Then three other things happened. Almost simultaneously came the humiliating rebuff to Japan's military men in Siberia. On the heels of that, Great Britain abrogated her Anglo-Japanese alliance and turned away from her former Japanese connections. When, on top of these events, America gave her a veritable slap in the face by discriminating against the Japanese in her new immigration laws, the island empire must have felt herself decidedly unpopular in world circles. The most conclusive proof of a reversal of policy is the fact that when Hunanese soldiers ran amuck in Nanking in 1927 and British and American warships fired on Nanking, the Japanese warship remained silent in the river, although the Japanese consulate had been destroyed and the Japanese consul attacked.

A Coup in Tokyo

This being true, why in 1931 has Japan attempted again to deal with China by the strong-arm method? The United press in Tokyo answered the question when they verified the rumor that the military clique of the government, directly responsible to the emperor only, took matters into their own hands and acted in Manchuria without the authorization of the civil government. It is quite certain that the highest officials of the Japanese diplomatic service in Shanghai and Nanking knew nothing on the afternoon of September 18 of what was to happen in Mukden at ten o'clock that night. Fortunately, subsequent developments have made it possible still to believe in the sincerity and integrity of some of these high-minded Japanese who have been seeking during recent years to promote better understanding and genuine friendship between Japan and China. That the civil government of Japan should seek to rationalize what the military contingent had so precipitately perpetrated in Manchuria was no doubt the natural alternative to appearing before the rest of the world as a divided house. One cannot but indulge in a bit of conjecture as to just what effect the whole thing will finally have on this dual organization of the Japanese government!

Perhaps, then, as already intimated and as more

or less verified by the official Chinese news agency, the real coup d'etat was pulled off in Tokyo, in the way of a direct attempt on the part of the military coterie to overthrow the existing liberal civil government. But just what happened in Manchuria; and did it, or did it not, justify China's use of the boycott against which Japan raises her voice today in grieved protest?

That the death of Captain Nakamura was merely the pretext for action long contemplated by the Japanese military party seems to be borne out by the ease with which that incident was lost sight of subsequently. It was alleged that the Japanese military officer had been murdered by the Chinese while on a map-making or observation tour of Inner Mongolia. No evidence of this accusation was produced, and no explanation offered as to why a Japanese military officer should have been map-making on Chinese soil, anyway. That the Chinese were investigating the incident and had just announced that Nakamura had been killed by regular troops and promised that those responsible would be executed, did not pacify the Japanese general staff. This gives considerable credence to the theory that the Japanese military were looking for trouble and were not interested in a diplomatic adjustment of the incident. They dropped the Nakamura incident and invented a new grievance, the alleged cutting of the South Manchurian railway.

Across the Manchurian Checkerboard

One move after another placed the Japanese general staff in a position to move rapidly across the Manchurian checker-board. On September 18 they made that move, and within twenty-four hours had forcibly occupied Mukden, the capital of Fengtien province; Newchwang, Chinese seaport; Antung, Chinese port opposite Korea; Changchun, important Chinese city at the junction of the South Manchurian and Chinese Eastern railways; Yinchow and other lesser cities in Manchuria. The Chinese troops and police in these cities were disarmed, the Mukden arsenal was taken over, the beautiful home of Marshal Chang Hsueh-Liang—who was still in hospital at Peiping—was looted of priceless treasures, and the most thickly populated part of the capital city was bombarded with machine-gun fire. What was China to do about this invasion of her three eastern provinces, this encroachment on her territorial integrity which had been guaranteed by Japan along with the other signatory powers to the Washington conference treaty? Should she reply with boycott or bullets?

Which did she do? With the nation facing both internal disturbances and overwhelming natural disasters, it was no time to declare war. Had China been a strong military nation, the cost of war at the present time, when she was in the very act of raising millions to save the sufferers in the flooded areas and rehabilitate thousands of square miles of inundated farmlands, might have meant the disintegration of the entire nation. Instead, the national government in Nanking counseled calmness and a policy of non-violence; law and order were to be preserved; no "untoward incidents" were to endanger the lives and property of Japanese citizens, and China's commitment to the League of Nations was to be honored. Except for an isolated incident or two, the government's injunctions have been obeyed and the Chinese people, both military and civilian, have shown remarkable restraint. Even the students, whose hot-headed patriotism has so often upset the apple-cart in previous crises, made only one ill-advised assault, and that on their own foreign minister rather than on any Japanese official.

China's Military Helplessness

Despite this policy of restraint on the part of China, despite the fact that with the Japanese in control of all Chinese telegraphic and radio facilities in South Manchuria, the Chinese have feared the world would not know the whole truth. Despite the fact that Japan struck when China was already down, the aggression has not ceased with the first assault. Chinese military planes in Manchuria have been commandeered and repainted in Japanese colors. Chinchow was bombed from the air quite as though war between the two countries had already been declared. An isolated incident, comparable to one or two indefensible acts of retaliation on the part of the Chinese (but more to be expected from the attacked), occurred in Shanghai when the Japanese broke over on North Szechuen road and did damage to Chinese shops. In brief, Japan's military occupation of Manchuria has been maintained at present writing for more than a month, and one act of provocation after another has followed since, while as yet no clear-cut statement has issued from Tokyo as to what Japan really expects of China.

It is one thing, and highly laudable, for the national government of China to counsel a policy of calmness and non-violence. It would be quite another thing, and beyond the power of any government on earth to enforce, to insist that the Chinese people buy or use the goods of a country that has invaded their territory, bombarded and occupied their cities and engaged in acts of war against a helpless and innocent civilian population. Faced with the alternative of boycott or bullets, China returns to the use of that weapon she has found so effective whenever she has been assailed. Bullets? No, China wants peace. The boycott? Yes, until Japan learns again that her economic future is dependent on China's friendship and good will.

Lost Opportunity

I FOLLOW the Christ with wistful eyes,
But not with my mind and feet.
I mark out the path, and in cowardly guise,
Take note of the dangers one must meet,
And I shrivel and die on my sunny street.

ELINOR LENNEN.

Thanksgiving and Hard Times

"If You Were President, How Would You Proclaim Thanksgiving Day?"

OPPRESSED with a sense of the difficulty of giving adequate expression to the reasons for observing Thanksgiving day this year, the editors approached a number of leaders of American thought with this question: "If you were President of the United States, and were faced with the responsibility of writing a Thanksgiving proclamation, what would you say?" The answers are presented here. One or two of the writers have not cast their replies in the precise form suggested by the question, but we believe that these varied points of view will conduce to deep thinking in connection with the return of this national holiday.

By W. J. Hutchins

THE closing year has been a year of revelation. We have seen the inadequacy of the machinery by which we have thought to assure our personal and social well-being. Our business acumen and our inventive genius have not availed to save men and women from unemployment, and from hunger in the midst of abundant harvests. Neither our education, nor our laws, nor our religious organizations have sufficed to maintain our civic honor or to preclude the possibility of war. The year has shown us the folly of our mental isolation, of our boastfulness and our soft lies.

But the year has revealed to us anew the resources of the natural world to heal and to bless. We have witnessed anew the adventures of the brave, the victories of science over disease, the triumph of the human spirit over circumstance. Driven back to the ancient simplicities, many of our people have rediscovered the values which are enhanced as they are shared, the treasure-houses of the spirit, opened by the hand of faith, the permanent satisfactions which belong to the home, to human friendship and good will.

Thus the closing year finds us sobered by the revelation of our impoverishment, made hopeful by the revelation of our resources. Our fellow citizens refuse to be whipped; they are concerned as never before in America's history to find the road to mastery and to service.

We do well then to follow the custom of our fathers, to join in an act of national gratitude and dedication.

By Salmon O. Levinson

IT IS customary to the point of being conventional to pour forth on this occasion our thanks for the blessings of the past year. The annual gift we lay upon the altar of Thanksgiving day is based upon what we see looking backward. And as life in our complex and magical civilization seems to depend more and more on material things, it is a bit difficult to avoid a touch of cynicism or irony in pursuing the beaten path of gratitude on this traditional American holiday.

So I propose a toast of thanksgiving not to the lean year that is gone, nor yet to the fruitful year we pray may follow, but another, a different and a greater pledge. Let us give thanks to the coming year for the blessed test it furnishes of American character, of American will and power to ride the storm of depression and want, of American fibre that can rise superior to the exactions of panics and droughts, and while overcoming the handicap of material loss can cling to the ideals of life which gallant struggle against heavy odds serves but to exalt.

The world is watching America, is looking to her for leadership in all the vexing problems of our time, the sanity of peace, the relief of the distressed, the fulfillment of the hopes of democracy at its best. This proud leadership we cannot earn or claim unless we can exhibit the same character and fortitude in our economic struggle that we so freely lavished in response to the vast demands of war. This recalling of our indomitable courage in wartime is most apt because the economic catastrophes now throttling the world were directly caused by the colossal and unprecedented waste of life and property in the great war. This inescapable fact should give us sustaining courage and hope. Can we not muster the same heroic qualities in coping with the dire economic results of the war that we showed in enduring the far more terrible hardships of the war itself? Here is true patriotism of the highest order—the patriotism of peace, of endurance, of physical and moral fortitude.

Let us give thanks for this rare opportunity to prove ourselves worthy of our rugged ancestors; let us cease to cower before the mythical monster of fear, and though still striving for the boon of material welfare, let us take inspiration from our own souls so that in the contest between the material and the spiritual forces the spirit shall not surrender.

By Carrie Chapman Catt

AMONG us are men jobless and despairing, women and children hungry and desperate. The winter lies ahead and to them there is no joy or anticipation in its coming, only a shivering sense of cold. Be kind and charitable. Among the children there may be a Moses, a Lincoln, or an Edison, a great editor, artist, builder. Save them. Eat less, drink less, indulge in fewer luxuries, that they may have more. Be thankful that so many have a surplus to share.

Preach optimism to your neighbors. Tell them better conditions are on the way. Times have been hard before, men out of work, and larders empty. They have passed and this depression will go.

Watch congress, the forty-eight legislatures, and all the city councils, lest unnecessary appropriations be made. This is the time to economize and retrench. All citizens with a surplus should be free to contribute to the solution of the problems of the unemployed. Let no legislator rob them of it by increasing taxes. Help the President to eliminate the deficits and balance the budgets. Be thankful that these problems are not overwhelming.

Help the President to curtail needless military expense by maintaining the year's proposed military truce which thirty-three nations have already, on this date, agreed to support. Help him to name a delegation to the Geneva disarmament conference that will stand steadfast for the reduction and limitation of the world's armaments. Be thankful that we live in this period when nations are turning from war and bloodshed to courts and round tables in their search for justice, and be especially thankful that we have a peace President to lead the way.

Be thankful for the abundance of our schools, colleges and universities, our libraries and hospitals, and for each and every agency striving to uplift, energize and ennoble our great people.

By Edward Scribner Ames

OCCASIONS for gratitude to God outrun the most searching thought, for he works through the manifold ways of nature and through the mind and heart of man. The gifts of sun and rain and wind have made the fields to yield their fruits; the devoted labor of millions of hands has nourished the growing grain and gathered its ripened sheaves, while other millions have transformed it through mill and factory for better and more varied use. United with their fellows through companionship of toil and sense of power, men have enlarged their sympathies and their dreams of fuller life.

The great institutions—homes, schools, churches, industry and the state—through the fidelity and intelligence of their servants have fostered in this year with new energy the rich inheritance from the past and fitted it anew to the needs of the day. Human relations, from the love and care of little children to the growing sense of neighborliness for the whole world of human beings, have gained new meaning and importance. Knowledge has been expanded and made more instrumental to human needs. Inventions and discoveries have continued to enrich men's life, and to still further increase the hope of more significant control of the resources of nature.

Even calamities have brought their blessings. They have turned the nation's thought to deeper things. The halting of business has made men question whether life does not demand something more than bread. It has forced consideration of human welfare and the requirements of social justice. Widespread suffering in a land of plenty and in the presence of unprecedented wealth has centered attention upon the interdependence of all social classes and upon the need for better opportunities for the underprivileged. Lawlessness and crime have created intense public indignation and given birth to a new civic conscience. The spiritual values of life have been revealed in new light and have made a wider and deeper appeal.

Therefore there are abundant reasons for a great day of thanksgiving.

By George Fort Milton

IN THE midst of economic travail, with its accompaniment of hunger and heartbreak, America has just cause to return thanks for a growing willingness to adopt intelligence rather than chance as her chart of destiny.

In this changing national mind, one discerns growing evidence both of a searching of soul and realistic examination of mind into the obscure causes of the nation's immediate economic difficulties, and of an increasing willingness on the part of those who sit in the masters' seats to be socially-minded in coping with the problems which oppress us.

The present crisis is not the first to strike us. In the past, there have been other crises, with men haunting bread lines, and bankruptcy courts running overtime. But it is cold comfort to tell a hungry man that time will bring prosperity to the coming generation. Neither America nor the world can afford to employ drift and chance as the physicians for our economic ills. Much better a physician is intelligence, careful planning, foreseeing great social dangers and preparing shelters for the storm.

Traditionally, we Americans believe in private profit, in unrestricted individual initiative, and in the due reward of honest toil. But desirable as these things are, they cannot justify themselves, unless they can take care of the millions on the bread lines. We must cure this situation, publicly if not privately, if our experiment is to succeed. The economy we must work for is one in which every person with a body and a mind and a will to work can do so. More than this, every man and woman who can and will work is entitled to comfortable living quarters, good clothing, tasteful food, and a chance for cultural and intellectual development.

This way lies the future of America and the world. Our people deserve the elements for a free and satisfying life. They need good homes, good books, and clean amusements. They need the chance to listen to good music, to admire works of art. They need an open world in which they can sun their souls, and indulge those higher aspirations which best make life worth while.

The path is forward, and not backward. The problem of America and of the world is to enable an enduring people to gain these elements which must be had if our freedom is to be complete. To all our liberties of law and our privileges of politics, and our economic gains, we must add that greatest and most essential freedom, the freedom of mind and soul.

There is a larger life than that we now perceive. There is a life in which the humble working man can inhabit a self-made mansion of philosophy. The most neglected, but compelling task of education is to liberate our minds, to make us conscious of those finer fields now hidden from us by horizons too close to us, and to make us members of the republic of ideas. We must struggle on toward that goal. If man can but control himself, he can control his universe. But for this we need both thought and action, for living word and flashing sword. America should be thankful to have the opportunity to undertake this magnificent experiment.

By Vida Scudder

LET us solemnly give thanks to Almighty God for the difficulties that beset us. In the midst of abundant harvests, many go hungry; in a world of productive energy, millions can find no work; on all classes rests the burden of anxiety, and a menacing world situation darkens the air. May American hearts rejoice to meet with heroism the challenge of the times!

Let us give thanks for the shattering of our complacency. Let us welcome escape from private mindedness, and gratefully recognize among our people an imagination awake as never before to the world's need, and a quickening of that social concern which, unable to feast while others want, is inspiring great organized efforts of relief. Let our thanks be yet deeper that thought penetrates below philanthropy; searches for the cause of the evils which oppress us; and in the name of the ideals of our forefathers and of our heritage of freedom, demands a remedy.

What that remedy may be, we do not yet discern. Nations across the sea seek in diverse directions that promised land where brotherhood and justice shall be not words but facts. Their paths may not be ours; but let us be glad that the excitement of the quest is upon us, and that our social analysis gains in keenness and in uncompromising courage as social evils more persistently defy our national ideals. Confronting the chaotic wastefulness of our economic life, let penitence and shame blend with thanksgiving; but let us be humbly grateful that desire for coherent social planning has seized on men in every group, on Catholic and Protestant, Jew and Christian, capitalist and working man.

Let us give thanks that our consciousness is becoming enlarged to realize that no nation liveth to itself; that circumstance forces us to move, albeit feebly, toward the truer patriotism which recognizes in the suffering of any people the hurt of all. Let us rejoice that men here as everywhere are rising to the difficult vision of a world at peace.

May the dangers we face invigorate our purpose and clarify our minds: may they summon us to the purification of our national life and to re-examination of the principles on which it rests. Let us gratefully remember the high adventure and stern disciplines in the pioneer days of our dear country, and resolve that, trusting in the guidance in which our fathers trusted, and following their example, we may leave behind at whatever cost an outworn civilization, and advance fearlessly toward that new world where the kindly earth shall be our common heritage and where privilege unshared shall be unknown.

By Edward A. Filene

WE HAVE a real duty this year to emphasize the reasons for thanksgiving, because it will have a direct effect upon mitigating the fear which is making our people abstain from buying or spending money for even the necessary things, the purchase of which by all of us will put the unemployed back at work. We have over forty million people at work and less than seven million out of work, and if the forty million can get over their fear of losing their jobs and of panic in general, returning to normal buying of what they need, we shall make the most important forward step toward conquering the crisis.

There is reason for thanksgiving in the fact that we are still the wealthiest nation in the world, that we are abundantly able and willing to take care of those out of work, and that out of the lessons of this crisis we can and shall emerge into the greatest real prosperity that we have ever had. This prosperity will be on a more secure basis than ever before, because of the reforms that are inevitably coming as the result of the experiences of this crisis.

Out of the lessons of 1930 and 1931 will come not only great reforms in production, distribution and financing, but also a great increase and a more equitable distribution of our country's wealth. We have reason to be thankful that these great movements are coming without revolutionary political changes, without resort to communism or theoretic socialism, and without calling for such radical changes in human nature as would take generations to bring about.

By Edward A. Steiner

FOLLOWING the custom established by our forefathers whereby the last Thursday of the month of November becomes a national day of thanksgiving, calling for a declaration to that effect by the President of these United States, I find it impossible to follow the usual pattern of such documents.

While we are ostensibly at peace with all the world, it is at best an armed peace. We still regard every other nation as our potential enemy ready to invade our territory and rob us of our wealth and our liberty. In our arsenals and navy yards we are forging new and more deadly weapons of destruction and the public mind is controlled by military and patriotic organizations which stimulate fear and a false national pride.

While we have been richly blessed in crops and no natural catastrophe has visited our land, yet there are millions of our people in want of food and many

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of our farmers are unable to meet their financial obligations or even to maintain a decent standard of living.

Through the industry and ingenuity of our people we have reached an almost fabulous capacity of production; but the profits have not been shared but have been garnered by centralized industries and the great banks, and we are shamed before the whole world because we have more unrelieved poverty than any other of the industrial nations.

In view of these facts, I, the President of these United States, ask you to assemble yourselves in your houses of worship, in the spirit of profound shame and humility, to repent of your lust for wealth and power, of the sins which have been consciously and unconsciously committed against our fellowmen, and to ask the divine aid in finding ways and means to establish justice within the boundaries of our nation, and help to establish the reign of peace and good will among men.

May you pray earnestly that very soon the unnecessary suffering from want of so many of our fellow men may dwindle and cease, and above all else that our leaders in statecraft and industry may be able to solve the problems they have helped to create; for if they cannot do this, revolution is inevitable and we may lose these priceless heritages for which our fathers labored and for which we may still give thanks to Almighty God.

In this earnest prayer for divine guidance, for courage to lead, to face the problems presented, to regard the common weal above every self-interest, I trust you will include me, the President of these United States, under whose name and seal this proclamation is made.

By Frank E. Gannett

WE ARE in the midst of what we call a depression. Some think we are in the trough, others that we are already on the way out. Whichever is right, as we approach the most American of all holidays, I think we have infinitely more to be thankful for than when this same holiday rolled around in the hectic days of 1928.

Today we have our feet on the ground.

Today we come nearer to knowing real values from false.

Today we are not afraid to question our whole outlook on life.

Today we sense, more clearly than ever, the defects in our social system and we do not condemn as hopeless radicals those who frankly point out these defects.

Today our economic system is not sacrosanct.

Today we have a growing realization that the world is not made up of politically-isolated nations, but rather of units having common social and economic interests.

Today we are viewing war realistically, not as a glamorous and romantic adventure, but as the most fiendishly cruel and devastating enemy of human progress.

Today we are talking "If we have another war," rather than "When we have another war."

Today science is making progress as never before in conquering physical disease and is striving to conquer that most devastating disease of civil society—unemployment.

Today illiteracy is making its last stand in America; depression or no depression, education has gone on.

Today we are proud to be Americans, but we are not so complacent about it.

Today communication by printed page, by cable, by radio, is beginning to make us doubt whether east and west can never meet.

Today art is wedded to usefulness; not even the machine need be ugly; more than ever beauty is appreciated.

Today few question the importance of the intangibles.

In short, we can be thankful that today, as at no time since the world began, it has been brought home to multitudes that the welfare of one is bound up in the welfare of all.

By Harry Emerson Fosdick

THEREFORE, I summon the people of these United States to be thankful that this is a law-abiding universe, not physically only but morally as well, in which men and nations cannot gainsay the eternal verities without facing the consequence. We, the nations of the world, have fought a great war with colossal wreckage of manhood and property; we have made a peace conceived in revenge and heavy with hatred; we have loaded the backs of the defeated with unpayable debts; we have crippled the hope of the western world with cruel taxation; we have cried that men buy of us goods and pay to us debts while we build tariff walls which make both impossible; we have lifted the slogan of a narrow nationalism in a world whose real life long since became international; we have gambled in the securities, the foods, and the natural resources which should support and nourish all the people, and have made private acquisitiveness rather than public service the ruling passion of our lives. Now, therefore, let us be grateful that this is not a world where such folly can go unrecompensed, and such greed fail of its due penalty. For every tragic reminder that we have thought and lived insanely, let us give thanks! For every stern and terrible intimation that the way of the transgressor is hard, let us gratefully lift up our hearts!

Let us give thanks also for the manifold opportunities of new vision, which our troubled times provide. For every lesson taught us in distress, that we all are brothers in calamity, that we are one body and severally members one of another, that it never can be well with any of us till it is well with all of us, that war is madness and preparation for war crime,

that cooperation, not competition, is the law of civilized humanity, and that any economic order which makes a few rich and many poor suits not a democratic commonwealth, let us be grateful!

Let thanks be given also that our day of privilege has not passed away, that though our nation be violently tossed upon this present troubled sea the ship is sound and will make port again. Gratitude befits us, remembering that a deeper sense of social obligation to the workers distinguishes this present crisis from any that has gone before. Gratitude befits us, recalling that both humane good will and enlightened self-interest constrain the world of industry to care more and more about the good of all. For our spiritual assets and resources, for prophetic ideas already held by vigorous minorities, for public generosity responsive to the need of suffering neighbors, for the widespread influence of education, the preaching of Christ's gospel, and the solid fabric of the nation's character which, having stood the shock of many troubles, will sustain this also, let us gather in our conventicles of worship and give thanks.

BOOKS

A Bible to Read

THE BIBLE, AN AMERICAN TRANSLATION. *By J. M. Powis Smith and Edgar J. Goodspeed. University of Chicago Press,* $3.50.

THE CHRISTIAN CENTURY recently stated editorially that, at least for personal and domestic use by Americans, the American Translation, including the Old Testament translated by Dr. J. M. P. Smith and three associates and the New Testament translated by Dr. Edgar J. Goodspeed, is probably the most satisfactory version. I will subscribe to that statement. Both parts of this version are already familiar through their separate publication. The present edition is notable for putting the two into a single volume of 2000 pages, omitting the 90 pages of textual notes on the Old Testament, and putting the price of the whole down to $3.50. At this price it will appeal to an enlarged constituency, so that it is worth while to comment on it anew.

Little more need be said of Goodspeed's New Testament than has been said before. It rests upon the discovery that the language in which the New Testament was written is the colloquial Greek of its time and place. The translator's purpose, therefore, was not an indiscriminate modernization of the Elizabethan and modified Elizabethan phraseology of the authorized and revised versions, but the making of a new translation which would convey to present readers both the thought and the mood which the original conveyed to its first readers. The success with which this purpose has been achieved has been generally acclaimed.

It is natural and proper that the Old Testament should be rendered in a different diction, as it is. The original is not colloquial. A faithful translation will therefore have more dignity of phrase and a less intimate tone. The eminent scholars who collaborated with Professor Smith have been duly mindful of this, and have departed from the familiar versions less radically. Perhaps it is for that reason that we have "cubits" (Gen. 6:15) and "shekels" (Num. 7:37), but "dollars" (Luke 10:35) and sparrows "five for two cents" (Luke 12:6). Dr. Smith's own rendering of the Psalms, Job, and most of the prophetic books leaves little to be desired in elevation and felicity of phrase. His specific contribution has been the making of translations which more accurately render the meaning of a carefully studied text. Prof. Alexander R. Gordon has given a version of the Proverbs which will be both a joy and an enlightenment to the discriminating reader.

Many passages in the Old Testament, one feels, might have been improved if the translators had been a little less closely tied to the old version; others, if they had sensed a little more accurately the quality of dignified but idiomatic English as it is spoken by Americans—since this is an "American translation." The fact that two of the four are Canadians and one of English birth is not necessarily an impediment. But "What ever have you done?" (Gen. 3:13), though it may be good English, is not good American. Most Americans would find their sense of humor arising in protest against the statement that "David was playing with his hand" (1 Sam. 18:10)—but it was the one unquestionably American member of the quartet who is responsible for this. Jonathan's word to the boy, "Do not tarry," is not what even the courtly Lee would have said to an orderly.

The need of a stylist to go over the Old Testament suggests itself. He would have found large areas which his blue pencil have left untouched, but he would probably have done something about "O my bowels, my bowels! I writhe in anguish" (Jer. 4:19) as a modern—not to say American—expression of a purely emotional disturbance.

But it is ungrateful, if not impertinent, to pick flaws in a work so excellent and vigorous as a whole. It is a noble monument of scholarship and, up to date, the clearest window through which the American reader may look into the minds of those who wrote the Hebrew and Greek originals of the world's most permanent classics.

W. E. GARRISON.

Books in Brief

WHEELS TOWARD THE WEST. *By Hildegarde Hawthorne. Longmans,* $2.00.

A story—scarcely a novel—of the journey over the Santa Fe trail in the days of Kit Carson. Boys and girls will find it interesting and informing.

THE TREASURE SHIP SAILS EAST. *Macmillan Co.,* $2.00.

A book for boys and girls (from six years to ten or more). Imaginary voyages to five oriental lands furnish the thread on which these pearls of picture and text are strung. The author modestly conceals her name. She is Lillian Cox, and she ought to be proud enough of this book to put her name on the title-page in big letters.

THE ROMANCE OF TRANSPORT. *By Ellison Hawks. Thomas Y. Crowell,* $3.00.

Ability to get from one place to another and to transport goods quickly, safely and cheaply, has been a big factor in the ongoing of civilization. Here is the colorful story of oxcarts

and engines, of roads and railroads, of bicycles and automobiles, of sailing ships, steamships and airships.

RACIAL SEGREGATION IN SOUTH AFRICA. *By Walter Aiden Cotton. Macmillan,* $1.00.

The race question is still a live issue in South Africa. This little volume, written by the author of "The Race Problem in South Africa," published six years ago, brings the discussion down to date. It is an interesting supplement to Gandhi's story, though the Indians play a very small part in it.

THIS MAN'S WAR. *By Charles F. Minder. Pevensy Press,* $2.00.

No individual's day-by-day record is without value to the student of human nature or of events. This book is the perfectly plain, prosaic, matter-of-fact record of the experiences of an American soldier in France, as told in the letters that he wrote home. It is without literary merits, but has the value which inheres in any one soldier's view of the war, no matter who he is.

INTRODUCTION TO BEAUTY. *By Van Meter Ames. Harper & Brothers,* $3.00.

Esthetics, conceived as a scientific or (if that is not possible) a philosophical analysis of the experience of beauty, is one thing; and such an introduction to beauty as will increase one's capacity for such experience and teach one how to find it in both art and life, is something else. Dr. Ames is a professor of philosophy in the University of Cincinnati and the author of a book on "The Esthetics of the Novel," but in writing this book he has put aside the professional tone and the professional method and he speaks as one who is more concerned with finding beauty and promoting its enjoyment than in conducting a post mortem on it. It is itself a thing of beauty, a book that sparkles and glows, and it will be a dull reader who does not feel that he has been in contact with the stuff which esthetics makes an object of research. I would not be surprised at any sudden leap which it might make into the wide popularity which it abundantly deserves. Sometimes the general judgment is wise enough to make such an event possible.

CORRESPONDENCE

Two Names That Pass Muster

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent admirable article on denominational names deserves this addition. Two denominations have well-chosen names, "Disciples of Christ" and "United Brethren." They are permanently meaningful and inspiring. They are, in fact, inspired. Count up the New Testament designations of the followers of Christ. They are overwhelmingly "Disciples" and "Brethren." Let a sixth generation and enthusiastic Baptist say this of his brethren who are fellow disciples.

Yonkers, N. Y. LEMUEL CALL BARNES.

Socialism and Violence

EDITOR THE CHRISTIAN CENTURY:

SIR: Having read Norman Thomas's article, "Religion at the End of an Epoch," I have more of an uncomfortable feeling about the church than ever, and I say "Almost thou persuadest me."

Mr. Thomas says that he has no doubt in his mind that the church will bless the next war. Some churches will and some churches will not. Surely the reply of the ministers of the United States to Kirby Page makes it forever impossible for an intelligent man like Norman Thomas to think of the churches of America as a unit.

Socialism, unlike Christianity in America, is a unit. If socialism in America would come out boldly repudiating all violence there would be many who would follow the way of Norman Thomas. But Mr. Thomas does not repudiate violence to gain the ends of the new epoch at hand. He would like to have the church inspire people to accept a "revolution by consent" but he does not say that the socialist party is pledged to a bloodless revolution. Socialism has a definite program for a new society, says Norman Thomas, but what socialism needs is a definite heralded program of action such as Gandhi has achieved in India.

There is too much violence and intimidation in the labor disputes of America to win Christian approval of either side. Labor disputes are warfare. The socialist party should repudiate this warfare; capitalistic Christians will not. They are the same Christians who will bless and support an international war.

Norman Thomas with his Christian philosophy as leader of the socialists of America could win thousands of Christians to his cause if he would say that the socialist party is determined to achieve its ends without strikes, without intimidation, without violence in any form.

Methuen, Mass. EGBERT W. A. JENKINSON.

Prunes, Prosperity and an Interdependent World

EDITOR THE CHRISTIAN CENTURY:

SIR: Among the queries raised in the writer's mind by events of the past few months is the question whether President Harding was right when he interpreted the republican victory that placed him in the white house as an irrevocable decision of the American people never to become entangled in the affairs of Europe.

I am a prune grower on the Pacific coast. During the past few years the prune industry has acquiesced in the generally accepted doctrine that the way of patriotic service as well of economic prosperity lies in making America self-sufficient. During the last decade and a half the production of American prunes has doubled and trebled. American consumption of prunes has likewise enormously increased, both in the aggregate and even per capita. But whereas, in time past a large part of the requirements of our markets used to come from central Europe, we have, of late, and almost imperceptibly, become heavy exporters of prunes. I say "imperceptibly" not because the fact of our exporting was unknown, but because its significance was not generally perceived. Only just yesterday, as it were, if export of prunes crossed the producers' mind it was commonly regarded as an advantage. A common expression has been, "Export markets are a valuable safety valve."

Suddenly the debacle in Europe has caused a rude awakening. The grower of prunes who has for some years past been selling his crop, on the average, definitely below cost of production, and hoping he was tiding over a more or less temporary agricultural depression, finds, this fall, difficulty in disposing of his product at half the inadequate price he received only two years ago. When he looks for reasons for this he finds that customary reasons do not this year apply. The slump is not caused this time by excessive production for his crop is light—in general not heavier than 50 per cent to 75 per cent of normal. There is little or no carry-over from the previous season. World production is not in excess of 75 per cent to 80 per cent of that of last

year, and last year's crop sold out promptly at prices materially higher than present quotations. Why then this slump? The simple reason in this case seems to be that dometic buyers, quite naturally, take the position that if home markets must this year absorb not only their accustomed tonnage, but also and in addition the quantities that have been going into European outlets, nothing but ridiculously low prices will move the goods.

And so we come up short, face to face with the question whether after all it is possible for America to assert and maintain an independence of the affairs of Europe. If our own economic system is seriously impaired because of our lack of participation in efforts at worldwide stabilization, is it time for a reexamination of the situation? In the United States we have bearing acreage sufficient for the production of materially more prunes than are consumed at home. What alternatives are before the prune industry? Perhaps the simplest thing would seem to be increasing the domestic consumption of prunes. That can and perhaps should be done to some extent. However, it can be done only at material addition to the cost of selling, and only at the expense of other domestic fruits. And so the net gain of this plan is little or nothing. A second alternative would be elimination of a considerable part of the acreage that is producing prunes. If such a program as this should be carried beyond very moderate reduction it would mean not only the ruin of many of our orchard owners and their homes, but it would involve an enormous economic waste, because a modern prune orchard represents years of slow development and a very considerable financial investment. Finding new channels for the absorption of the capital and the energy now thus employed would be as serious a problem, perhaps, as finding a different alternative.

I speak of prunes simply for the sake of being concrete and because I know more about prunes than I do about other things. I suspect the same principles apply to many other American industries. Doubtless there are numerous Americans who have held the "isolationist" ideal sincerely and as a matter of deliberate best judgment. But with many others it has been rather a matter of more or less unthinking acquiescence in the leadership of others, or perhaps a sort of lazy unwillingness to face responsibilities that did not seem to press too closely upon our attention. But for my part I am beginning to wonder whether the time has not come for an openminded study of what would be required on the part of the United States to produce a better state of affairs across the water and whether, after all, such participation as might be required would cost us more in safety and in prosperity than our present policy which is being weighed in the balance and found seriously wanting.

Dundee, Ore. W. W. SILVER.

Have Faith in Ramsay MacDonald!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "England Returns the National Government" are you not unduly exercised over "the difficulty of the position in which Mr. MacDonald stands"? It seems to me you exaggerate the difficulty by a far-fetched view not at all justified by the facts in the case.

What though Mr. MacDonald were not elected on a specifically outlined platform so long as the vast majority of his district had sufficient confidence in his wisdom and character to elect him that way? Obviously it was the man they were voting for, a man they have learned to trust under all conditions. Therefore, when he asked them for "a doctor's mandate" they gave it to him, evidently secure in the conviction that he would exercise that mandate wisely and effectually for the best interests of the people he has so long and faithfully served. It was all right with them to hand him a "blank check" and let him write his own ticket. They seem to know their Ramsay MacDonald, these Britons. If there had ever been any reason to doubt him it might have been different. The people of Great Britain, from experience, seem to know just about what to expect from this man under a given set of circumstances and are willing to let it go at that.

After all, we Americans are the last people in the world to insist on platform pledges.

In view of the proved and approved record of Ramsay MacDonald in other situations, doubtless it must have occurred to these Britons as gratuitous and quite beside the point to raise such a question as the one with which you conclude your editorial: "Is his return to the prime ministry to be a means of bringing the tories back to power and defeating the hopes of that labor cause to which he has given his life?"

Upon what possible approach to reason could such a question be raised? Unless we are forbidden to trust the integrity of a Christian gentleman, the life-long zeal and record of an avowed and accepted servant of the people, a statesman who never yet has betrayed a trust, then it seems to me the best that could be said for your quesion would be that it was a straw man set up only to be knocked down.

Chicago. JAMES SHEDDEN.

Giving Chaplain Williams the Last Word

EDITOR THE CHRISTIAN CENTURY:

SIR: In reply to Chaplain Knudsen permit me to state:

1. I do not deny or excuse drunken rowdyism on the part of some veterans attending gatherings of the American Legion.

2. I assert from years of personal observation that the drinking and rowdyism at Princeton reunions exceeds absolutely and relatively as regards numbers present any similar disregard of decency I have observed at state and county conventions of units of the American Legion.

3. I further assert that it is common knowledge that could unquestionably be substantiated by legal evidence by any sane man willing to secure it that national conventions of certain fraternal orders, business bodies and political parties have been marked by open and disgraceful exhibitions of drunken rowdyism. As to similar excesses on the part of college men I have not chosen Princeton as the worst example. I have first-hand knowledge of conditions past and present at Princeton. I have reason to believe Princeton students and graduates are on the whole less addicted to drink and fornication than the representatives of many colleges in large cities. I know of one Presbyterian college in a region of no high moral repute where it would probably be vastly more difficult for a Christian youth to remain sober and chaste than in Princeton.

4. I am prepared to accept Mr. Knudsen's assertion that strikers would be jailed for demonstrations one-tenth as rowdy as those staged by a minority of veterans at a state convention. But for "legion convention" one can as accurately substitute "college reunion" or "fraternal convention." This by itself is no proof of excessive rowdyism. If press reports are correct it is a dangerous pastime to read publicly the Declaration of Independence or the United States constitution in Harlan county or Passaic. Immunity from arrest is no unique privilege of the convivial veteran in a convention city.

5. I still contend The Christian Century is unfair in singling out for criticism the alleged drunken rowdyism of veterans while remaining consistently silent about similar rowdyism at conventions of other organizations.

6. If the American Legion is not wholly living up to its idealistic preamble and if it is none too tolerant of criticism from within or without its membership it shares a common human failing with the American people, the Roman Catholic church, the Presbyterian church, the republican and democratic parties and many other large and respectable organizations.

7. The Christian Century may well be performing a needed public duty in criticizing and opposing the legion's principles and acts with regard to the war system but I hold its opposition will have more dignity and effectiveness if the debate is confined to principles, and arguments based on the drunken rowdyism of a minority of veterans are not used.

First Presbyterian Church, ROBERT WILLIAMS.
Bordentown, N. J.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Japan's Army a Law to Itself

Lack of Civil Control Behind Attack in Manchuria—Flood Relief Problems Continue to Mount

(Correspondence from China)

SHANGHAI, Oct. 20.—One would be a better correspondent from these lands on the other side of the world, I suspect, if we never read any of our "open letters" which appear in print. By the time they get back to us, they do seem so very out-of-date. What, for example, shall I say of the situation which has occupied our minds in the past month, almost to the exclusion of everything else? I shall try to confine myself to those phases which future events cannot modify.

One continues to marvel at the lack of attention which has been given to this most vital fact: there are two governments in Japan. The naval and military authorities are answerable directly to the emperor for their actions, not to the cabinet. The Japanese government, which has representatives in the world's capitals and at Geneva, does not and cannot control the Japanese military and naval forces in China today.

Every news agency and press correspondent whose dispatches from Tokyo I have seen agree in declaring that the invasion of Manchuria came as news to the premier, the foreign minister and their other civilian associates in the Japanese cabinet. It would now seem to be established beyond controversy that this is true. What has not been recognized (so far as I can judge from such papers and magazines as have already arrived from the west) is that the Japanese warlords are *constitutionally* autonomous.

All this explains the lack of clarity and consistency in the Japanese statements. Tokyo dared not promise what it had no power to enforce. Here is a situation analogous to the chief criticism which has been made of modern China, but with this difference: the Japanese military machine is capable of aggressive international action.

Even the most thoroughgoing militarists in Europe and America, however little faith they may have in pacifist methods, would generally agree that the military must act as the arm of a responsible government. The world must sooner or later come to grips with such a situation, whatever the settlement of the present dispute. No community can safely permit a householder to keep a vicious watchdog which even he cannot control.

* * *

Little War Excitement In Shanghai

As one considers how uniformly our western nations have gone berserker whenever Mars strode into their midst, it has been heartening to live among a people that has kept its head on its shoulders. More than that, there has been notable surmounting of nationalistic barriers. Considering the lacerated state of feeling, in general, it was a real sacrament to me in the Community church here to take communion with a Chinese and a Japanese layman participating in the administering of the elements.

Intercourse among men of good will continues, though as usual it does not make spot news like minor street riots. The Institute of Pacific Relations decided that it was desirable that the Manchurian situation should not have a place upon its formal program, but I'm told that little else is discussed in informal meetings, dinner parties, and the like, with both the Japanese and Chinese delegates participating.

* * *

Still Wrestling with Flood Perils

Meanwhile, some have tried to keep their minds on the task of relieving the horrors of flood and famine. A unique factor of a Yangtze flood is its duration in time as well as extent in space. It is normal behavior for this great stream to remain high for four or five months each year. This matters little so long as it remains below the dike level, as it does in ordinary years, but when it overflows the dikes and fills all the valley, this slow recession of the waters extends greatly the period of distress. The Yangtze has dropped only 12 feet from its record level of 53.6 feet two months ago. This means no winter crops throughout most of the valley, and the total destruction of almost all buildings standing in water. The softening of walls, made of rammed earth or sun-dried brick, means that the weight of roofs cannot be supported. The action of sizable waves every time there is a strong wind has also added to the destruction.

Relief organizations are operating so efficiently now that there is no word of actual starvation or acute distress, though the deaths from disease remain high, despite heroic efforts by the medical services. The government has asked medical schools to suspend work for three months in order that their faculties and advanced students may be released for work in the devastated regions.

The hard pull is ahead when the coming of winter coincides with the exhaustion of local stocks of grain. The fear which haunts all workers is the coming of a time when all resources for relief may be gone. It is still too early for the collection of accurate information as to the totals which will be required, but it is all too probable that the demands on relief workers will greatly exceed their supplies.

* * *

Chinese President for Theological Seminary

The Rev. Handel Lee has been elected president of the Nanking theological seminary and assumes the office Nov. 1. He

(*Continued on page* 1470)

Church Methods Held Outmoded

Failure to Reach City Dwellers Ascribed to Unprogressive Programs—Gipsy Smith Holds Revival Meetings

(Correspondence from Philadelphia)

PHILADELPHIA, Nov. 7.—"Why has the church failed to reach the unchurched?" asked Dr. John A. MacCallum, of the Walnut Street Presbyterian church at a supper-conference on November 5 in the parish-house of the Lutheran church of the Holy Communion, held by the federation of churches to discuss "The Church and the Changing City," Dr. Ivan Murray Rose, of the First Baptist church, presiding. Dr. MacCallum ably described the situation in Philadelphia: 800 Protestant churches and 50 different sects. He stressed the 900,000 unaccounted for beyond the 490,000 Roman Catholics, 270,000 Jews, 5,000 Greek Orthodox, and 400,000 Protestants. The school, business, citizenship, politics through its ward leaders, have all been able to reach this large city within a great city, those 900,000 unchurched, but not the church!

Dr. MacCallum claimed that the church has failed because our sanctions, to so great an extent, are in the past. We are conservative in our methods, in contrast, for example, with radio apparatus already laboratory-perfected for sale in 1935. We do not apply the principles of the Christian religion. We must learn to serve the community and conserve our resources. Too often the church is regarded as an end in itself and people are considered not as individuals but as potential members. The primary function of the church, he held, is to give inspiration to the people.

Bishop Francis J. McConnell, of New York, in discussing "The Church and Racial Groups," urged an approach through human sympathy and illustrated his plea from the Tammany ward leader and the Roman Catholic church. "The Roman Catholic's claim to divinity," he said, "is in its humanity." He warned against the danger of compartmented American life for our racial and social groups and emphasized the need of mutual understanding. He also advocated longer pastorates, so that the minister may become a fixed point in a changing community.

* * *

Gipsy Smith Campaigns

More and better Christians are the two objectives of Gipsy Rodney Smith, the world's most beloved evangelist, who is here Oct. 25-Nov. 15 in a city-wide campaign. Over 600 churches are cooperating. Expenses have been estimated at $11,000. Gipsy Smith speaks every night in the Grace Baptist temple, Tuesday to Thursday noons in the Arch Street Methodist

church, and Sunday afternoons and evenings in the new convention hall. With a rich melody in his voice whether he speaks or sings, he is winsome and effective in his sincere appeal and does great good for the hosts of the churched who flock to hear him. The absence of objectionable features, the emphasis of his song—"Let the beauty of Jesus be seen in me"—and the attractiveness of his personality have done much to rekindle altar fires, as in Ocean Grove in the late summer, Collingswood in the earlier fall, and now here. Yet even with mass evangelism thus at its best some are wondering: How adequate is it to reach the 900,000 unchurched in this city?

* * *

Ellwood Blames Depression on Sociological Superstitions

"We do not need to have a 'wet' world or a business world that is a disgrace or a world stained with blood, if we do not want it," declared Prof. Charles A. Ellwood, of Duke university, who spoke on "A Philosophy of Human Relations" before the opening pastors' and religious educators' luncheon-conference at the Central Y. M. C. A. under the general theme: "The Christian Reconstruction of Our Social Order."

Prof. Ellwood blamed sociological superstitions for the war and the depression. "Human relations," he insisted, "are products of culture. The conflict of cultures can be overcome. Men can live together successfully, not through conflict, which is destructive, but through cooperation. That people can live by despoiling others is the disillusion of history. We have followed the pagan instead of the Christian pattern with its golden rule, law of love and law of service. The profit motive is just as degrading in business as in preaching and teaching."

* * *

Kagawa Pleads for Prayer, Reading, Love

Toyohiko Kagawa, Christian labor leader from Japan, thrilled Philadelphians gathered in the First Presbyterian church, as he told how Christ has been changing the life of Japan, made life real, brought purity and respect for women and children, and ameliorated labor conditions, saying, "When Japan took Christ seriously something changed in the home life." This New Testament Christian, as he called himself, stressed three needs of America today: prayer, reading, and love. "You do not realize the meaning of prayer here," he observed. "Without prayer you can do nothing. You have no time to read a book, but there are thousands of automobiles. Love each other, and dare to bear the cross."

* * *

And So Forth

A room to honor the memory of John Hanson, first "President of the United States in Congress assembled," was dedicated on Oct. 25 in the John Morton Memorial museum, League Island park, with addresses by the Swedish minister, Wollmar Bostrom, and Prof. Albert Bushnell Hart of Harvard and Dr. Robert O. Keviss for Old Swedes church. The memorial is to perpetuate the patriotic service of those of Swedish birth or descent.

Philadelphia, Philadelphia North, and Chester presbyteries united on Oct. 29 in

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a recognition service in honor of Dr. Lewis S. Mudge, this year's moderator, and Prof. Cheesman A. Herrick, president of Girard college, who is vice-moderator, held in the Arch Street church, where Dr. Herrick is an elder.

Canon T. Guy Rogers, of Birmingham, England, who spoke in three of our Protestant Episcopal churches and addressed the Clerical brotherhood, stated that "the nations of Europe must learn, as your states have done, to surrender sovereign rights for the common good."

"The War Is Over" is the slogan of the James J. Barry American Legion post here, which has invited German and Austrian war veterans in this city to its dinner in the Pennsylvania hotel on the eve of Armistice day.

CHARLES DANIEL BRODHEAD.

Dean Inge as Prophet

Sees Fall of British Empire Near, But Holds England Will Still Be Great

Dean W. R. Inge lectured Nov. 4 at the University College of North Wales, in Bangor, on "The Fate of Empires," and in the course of his discussion he said he believed the period of the expansion of the British empire has come to an end. "The profligate expenditures of the world war, followed by a kind of government I will not criticize, has reduced the richest nation of the world to the verge of bankruptcy and deep humiliation."

But Dean Inge added this optimistic prophecy: "We will continue to be a great nation if we keep true to our ideals and, whether the nations speaking our language and living largely under our traditions remain under our flag or not, I think they will regard England, as we ourselves regard countries like Palestine and Greece, as their spiritual home.

"Therefore I do not view the end in a depressing frame of mind. I think our empire, in the old sense, is coming to an end but our race is not, and what is worth keeping is in our own hands, especially in the hands of the younger generation to make or mar."

Riverside Church Has Cosmopolitan Membership

Between October, 1929, and October, 1931, 693 new members came to the Riverside church, New York city, by letter; these represented 31 states, the Philippine islands and five other countries. Of these the Presbyterian denomination furnished 171; Baptist, 116; Congregational, 116; Methodist Episcopal, 100; Episcopal, 35; United church, 19; Community church, 14; Reformed, 11; Lutheran, 6. Methodist Protestant, Dutch Reformed, Christian, Unitarian, Moravian, Covenanters and other denominations were also represented.

Dr. Holmes' New York Church to Absorb West Side Unitarian

Because of financial difficulties, the West Side Unitarian church, New York city, has agreed to merge with the Community church ministered to by Dr. John Haynes Holmes. Rev. Lon R. Call, of the west side church, will resign.

Radio Dominates British Campaign

Leaders Show Ineptitude Before Microphone—Bernard Shaw Tells Why He Is a Teetotaler

(British Table Talk)

LONDON, Oct. 27.—The B. B. C. provides for our generation a substitute for the hustings. Night after night during the present campaign leading statesmen have addressed the nation on the radio. It will be remembered that before voting by ballot was introduced, the candidates for a borough were introduced by the mayor and were allowed, if they could make their voices heard, to address "the free and independent electors." Today it is possible for the greater number of voters to hear in quiet the voices not of the local candidates, but of the commanders in the field.

Those whom I heard do not seem to have mastered the art of the microphone. Sir John Simon was suave and persuasive but a little too much of the barrister. Mr. Snowden was bitter and satirical. Mr. Henderson was much more reasonable in his argument than many of his followers have been. Mr. Baldwin was generally considered most effective, but he spent too much time upon the "other side's attorney." Mr. MacDonald was very tired, but somberly eloquent. There are exposed places in the armor of all the labor leaders. If Mr. Henderson and his colleagues ran away, they can say that Mr. Snowden was himself responsible for the very program upon which he is now pouring his vitriolic words. Before another election takes place, it is probable that statesmen will learn how to use this new way of approach to the electors.

* * *

Mr. Shaw and Gandhi On Temperance

At a meeting held in the Caxton hall Mr. G. Bernard Shaw made what he called his first temperance speech. He is now 75 years of age, and has spoken upon most things, but never definitely upon temperance. He used to lecture upon "Shakespeare and the Musical Glasses," being free to introduce whatever was in his rich and varied stores of wisdom and folly. But last week he spoke on many phases of the temperance problem. He contrasted the method of dealing with the liquor traffic in Russia and in America. The Russian statesmen had no use for alcohol, but they felt that they could not effectively prohibit the manufacture of drink; they therefore made the making and selling a state monopoly; so they provided a mild poison instead of a vile amateur poison. Their state-control was from this point of view an effective way of dealing with this danger.

Mr. Shaw did not think that America should repeal the Volstead act, but its problem now was to deal with the bootleggers. Russia would give short shrift to these people. But it was upon his own personal attitude that Mr. Shaw was most interesting. His reason for being an abstainer was this—he would be ashamed to need alcohol to keep up his own high spirits. Alcohol was a trick. Much of the muddled thinking which he attributed to statesmen, was due to alcohol. Man ought not to need it. He should have resources enough without it.

* * *

Mr. Gandhi on India's Struggle with Alcohol

This Indian statesman has been meeting all sorts and conditions of our people, among them the Temperance council of the churches. To them he described the position of the drink and opium traffic in India. He showed how the interest of the provincial governments in this traffic hindered temperance reform. He described also what had been done by Indian women who picketed the liquor shops. Alcohol drinking was not an accepted thing in Indian society; indeed in many circles it was taboo. Some of his hearers had a suspicion that a certain measure of the nationalist propaganda against alcohol was due to the fact that this fitted into their political program. But for the most part the mahatma won the symparty of this company, as he does of every company with which he comes face to face.

* * *

And So Forth

On this election day London had a fog, and the trams were all late. Some went so far as to discover in it a symbol of the election. But outside London the sky seems to have been clearer.

Dr. Gore has been ordered away for a six months' rest. It is now 39 years since I heard him preach an Advent sermon in Oxford; then he seemed a man of great maturity of experience. Since that day he has filled many parts, always with integrity and courage. He is an Anglo-catholic but he belongs to all the churches.

Preparations are being made for a visit of Indian Christians to this country next year. It will be a missionary help from the east to the west.

Paul Robeson had a large place in the wireless program of last week. His singing and speaking in "God's Trombones" and the "Negro Odyssey" were marvellously beautiful. His declamation of "The Congo," by Vachel Lindsay, was something which I would not have missed.

EDWARD SHILLITO.

Rosenwald Fund Reports

More Than a Million Goes for Negro Schools and Colleges

During the past year more than $2,500,000 has been expended by the Julius Rosenwald fund, according to an announcement by its president, Edwin R. Embree. This is the largest amount ever drawn from the fund in any one year. Negro schools and colleges received $1,200,000; pay clinics and studies in medical economies, $200,000; Negro health, $225,000; child study and general education, $225,000; library service, $150,000; social studies and attempts to improve public administration, $135,000.

Help has been given by the fund in the building of 5,295 schools for Negroes, all part of the public school system in the

south, accommodating 650,000 children. Fellowships were given to 165 Negro teachers and students of promise; 20 private colleges were helped with buildings, endowment or current expenses.

The report discusses housing as a means of social welfare promotion. Mr. Rosenwald financed a large apartment building for Negroes in Chicago, which has proved a success. "During the next generation housing may be as important in national business as the automobile business was during the past 30 years. . . . Many of the basic industries would be set in motion and kept going if private capital and public funds cooperated in a vigorous campaign to clear out slums and erect decent living quarters for the great bulk of the population who are still housed archaically and in squalor. Disease and crime are in strikingly close relation to bad living conditions."

Dr. Mott Resigns

Leaves General Secretaryship, But Will Continue as Head of Y. World Alliance

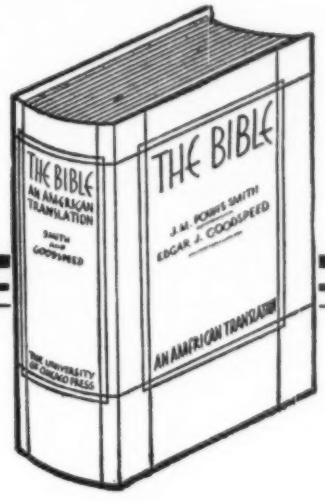
Because of the proposed expansion of the International committee of the Y. M. C. A., Dr. John R. Mott, its general secretary for the past 16 years, has signified his intention of resigning. He will retain, however, the position of president of the World Alliance of Y. M. C. A.'s, with headquarters in Geneva.

Until 1928 Dr. Mott held the dual position of national president and general secretary of the International committee, but as the organization grew he found his duties too strenuous; he gave up the national presidency at that time, and now leaves the International committee leadership.

It was at the Y convention held the past year that decision was made to expand the International committee into an active operating body for foreign work. The general secretaryship has now been offered to Francis S. Harmon, editor and publisher of the Hattiesburg (Miss.) American. He was for two years president of the National council of the Y. M. C. A. in the United States, and was recently succeeded in that position by Dr. George B. Cutten, president of Colgate. Mr. Harmon is 36 years of age, and is a graduate of the University of Virginia and of the Harvard law school. It is reported that he has not yet accepted the Y secretaryship.

Religious Editors Will Meet to Discuss Church Union

Officers of the Editorial council of the religious press are calling a special meeting of religious editors, at a luncheon held in Philadelphia Dec. 2; the primary purpose of the meeting being to afford an opportunity for Dr. H. Paul Douglass, representing the Institute of social and religious research, to take counsel with the editors concerning an inquiry into the pros and cons of church union. The editors are being invited by Dr. Douglass to cooperate with him by securing through their columns a ballot as to the attitude of their readers toward union.



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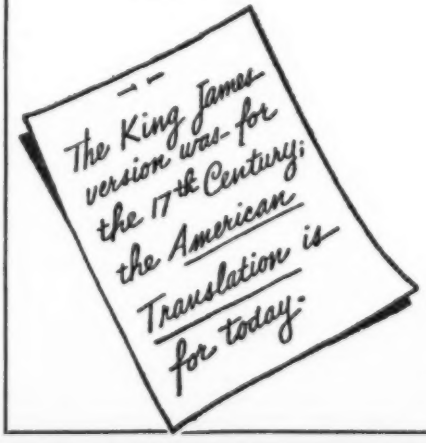

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H. G. Wells Meets War Resisters

Holds Peace Movement Too Negative—Relief Fund Grows—Cardinal Asks Prayer for Unemployed

(Correspondence from New York)

NEW YORK, Nov. 7.—H. G. Wells, the distinguished English novelist, has been a visitor for some days. Last Monday afternoon the editor of the Arbitrator, a newsy little sheet devoted to peace and a better economic order, invited a number of guests to meet Mr. Wells at his home to discuss pacifism with him. It was my good fortune to meet him on that occasion and to hear his criticism of the pacifist (or pacificist, as Mr. Wells preferred) movement. He told us that the peace movement had been too negative, had put too much emphasis on "No more war," when it ought to have been more dramatic in summoning men to the high adventure of peace.

Mr. Wells, in response to a request, said he would consider making some such statement as Einstein had made for out and out pacifism, but he was unwilling to promise definitely. He stressed the need of a world government but could not see that the League of Nations had accomplished very much toward that end. In reply to a question from Roger Baldwin he stated that he did not believe the mere abolition of the capitalist system would destroy war. Whether or not one agrees with the great visitor in his opinions on the pressing issues of today he is always provocative and challenging to that mental inertia which is the bane of most of us.

* * *

Progress Made in Unemployment Relief

The Gibson committee which is raising money for the relief of New York's unemployed has made substantial progress in its drive for $12,000,000, for over half of that sum is already raised. Registration of the unemployed has also been proceeding as rapidly as one has a right to expect, although it is much slower than we could wish. Even the forty registration centers did not prevent long lines and long waits for most of the men. But this money is only for the unemployed married men with families dependent on them. Unhappily there is also the problem of the single man. A letter to the Times yesterday points out the plight of these men who do not come under the classification to be helped by this fund. The writer says that employers, too, feel it their duty to look after the married men first, so that the unmarried are just out of luck. He ends his letter with the words, "I suppose we must tighten our belts and put our tongues in our cheeks at the mention of relief." This problem of the unemployed single man is the most perplexing to many of us just now.

* * *

Dr. Keigwin on the Air Again

Last summer when the Columbia broadcasting station changed its policy in regard to the radioing of religious services, Dr. Keigwin of the West End Presbyterian church had to cease the broadcasting of his morning service. This was a great disappointment to a host of people, for these services had become widely known. It is good news to learn that the broadcasting of these services is to be resumed Nov. 15 over station WOR.

* * *

Cardinal Hayes Calls To Prayer

A pastoral letter to the 452 churches of the archdiocese of New York signed by Cardinal Hayes calls for a crusade of prayer for the unemployed. In the words of the letter, "That by our compassion for the needy, expressed in prayer and alms, we may move our divine Savior to pour out the compassion of his sacred heart on the multitude of the unemployed wage earners and lead all of us out of the gloom and despondency of depression into the light and happiness of better and more peaceful days."

* * *

Drive for Sunday Theaters

A committee of theatrical managers and producers has just been formed to work for Sunday performances in the city's theaters. Two years ago a drive for the same purpose was made but was decisively defeated by the Actors' Equity association. This year, however, it is thought that this association may withdraw its opposition in view of the great need of its members for employment. At present moving picture and vaudeville houses are open, but it will be regrettable to see Sunday work extended still further.

* * *

Federal Council Asks Prayers for Disarmament Conference

The Federal council of churches is asking the churches of the country to make this coming Armistice Sunday, Nov. 8, a special day of prayer for the disarmament conference to be held at Geneva this coming February. The council points out that if this conference fails a righteous and brotherly world order will be long delayed; if it succeeds a long step will have been taken toward economic recovery and world peace. It is confidently expected that the churches in the New York area will follow the suggestion of the council.

EDMUND B. CHAFFEE.

Brooklyn Ministers Unite Against War

A committee sponsored by such men as Bishops Stires and McConnell, and Dr. Cadman, has sent an appeal to the 400 ministers of Brooklyn, N. Y., urging them to focus the attention of their congregations on disarmament problems. This committee is the outgrowth of a peace committee organized three years ago in Holy Trinity church, Brooklyn, and is affiliated with the commission on international justice and good will of the Brooklyn church federation. Speaking before the Brooklyn clerical league at its October meeting, Bishop McConnell is quoted as saying: "If there is anything in the world atheistic at the present time, it is the war spirit. The man who preaches that is acting as if there were no God."

Baptists Approve Uniting Churches

Duluth Merger with Disciples Blessed by State Convention—Another Choir Gains Wide Acclaim

(Correspondence from Minnesota)

MINNEAPOLIS, Nov. 3.—The Minnesota Baptist convention was in session in Duluth, Oct. 12-14, meeting in the United Baptist Christian church, which is a result of the union of the Baptist and Christian churches of that city. The convention expressed itself in these words concerning the merger: "Resolved, that we express our interest and good will in the union of two churches of kindred spirit and faith to form the 'United Baptist Christian church' of Duluth. If this experience proves to be happy and efficient as we trust sincerely, it may be this cooperative church will help to chart a course for many other churches in similar situations."

The convention used vigorous language in urging obedience to law, education in schools and churches on the evil effects of alcohol on the human body and mind and the unsocial and lawless character of the liquor traffic, and patience and cooperation in giving prohibition an honest test throughout the country. The convention stated emphatically its belief that while every community must do all in its power to alleviate the suffering resulting from unemployment, the principal concern of the church must be such reconstruction of our whole social system as would eliminate periodic recurrence of crises, and would be more in harmony with the Christian ideals of brotherhood and love. It also spoke in no uncertain terms in favor of American cooperation and leadership in disarmament, the world court, and international conferences of various kinds.

* * *

Lutherans Celebrate

On a recent Sunday night, fifteen Lutheran churches of north Minneapolis joined in their great Reformation festival at the Zion Lutheran church. Commemorating, as it does, the beginning of the reformation in the sixteenth century and stressing the spirit of the reformation today, this festival is of interest not only to Lutherans but to all Protestantism. Speakers on this program were Dr. O. L. Sletten, president of the Lutheran ministers council of Minneapolis, Dr. C. M. Wesvik, professor of church history in the Lutheran seminary of Minneapolis, who spoke on "The Reformation in the Sixteenth Century," and Dr. W. F. Schmidt, president of the Lutheran college in St. Paul, who took for his subject, "The Reformation in the Twentieth Century."

* * *

Minnesota Gains Another Great Choir

The great chorus of St. Olaf's college at Northfield, Minn., known as St. Olaf's choir, is a famous musical organization, known not only throughout this country but in Europe as well. Last year this choir attended the celebration in Norway of the 900th anniversary of the introduction of Christianity into that country, and also the dedication of the cathedral at Trondheim, singing at the various services in connection with those events.

In the past two years we have witnessed the rise to prominence of another chorus, the Hamline choir of Hamline university, St. Paul. Under the leadership of Mr. Alec Simpson, this choir has attracted the notice of music lovers and music critics, and is in great demand throughout this section of the country. Some critics are saying that this choir will soon rank with St. Olaf's. This is written, not to draw comparisons, but to report that we now have two great choirs in Minnesota.

* * *

Layman Presents Books

The distribution of choice books to ministers of the northwest is one of the many ministries of that distinguished and thoughtful Presbyterian layman, George D. Dayton of Minneapolis. Mr. Dayton kept a record of books presented till he passed the 10,000 mark, and he has probably presented at least that many more. This is a very great and valuable service to many ministers. Mr. Dayton recently gave a luncheon in honor of Dr. L. S. Mudge, moderator of the general assembly, with the Presbyterian ministers of Minneapolis and St. Paul as guests, at which time he gave to each one present a copy of the book, "God in the Slums."

* * *

Mayor Demands Dry Policemen

The moral forces of Minneapolis are happy in the fact that in William A. Anderson they have a mayor who has convictions and the courage to act in accordance with those convictions. As head of the police force of the city, Mayor Anderson recently issued an order that all police officers of the city must refrain from the use of intoxicants when off duty as well as when on duty. One officer has been dismissed recently for intoxication, and certain investigations are under way relative to alleged protection of vice by city officials. In this investigation as well as in other problems of a moral nature, Mayor Anderson is evidencing a real desire to clean up the city, and also an ability to cope with these difficult problems. He is a prominent member of Foss Methodist church and active in various church enterprises.

* * *

And So Forth

The Welsh Presbyterian church of Minneapolis recently celebrated its fiftieth anniversary. It was a great gathering of fine Welshmen with a slight sprinkling of Scotch and Irish.

In the case of the United States vs. Mr. Wilbur Foshay, accused of using the mails to defraud, the jury was unable to agree after being out over 100 hours. The one woman on the jury persistently voted for his acquittal.

Dr. James H. Speer, executive secretary of the presbytery of Minneapolis, is of the opinion that probably he is the only minister of the Presbyterian church who is moderator of a session composed entirely of women, this being in the church at Rockford, Minn.

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on its campaign to raise a little over $2,000,000. While there has been considerable criticism of the community fund during the past few weeks, the general feeling is that it will go over in good shape.

The Rev. Henry A. Ironside, pastor of the Moody Memorial church of Chicago, gave a vigorous message on "The Church and Evangelism" before the first fall meeting of the Minneapolis ministers federation.

EDWARD W. STODGHILL.

Presbyterians of U.S.A. to Broadcast to Missionaries

Broadcasting station KDKA of Pittsburgh is giving the leaders of the Presbyterian church an opportunity to broadcast a monthly message to their missionaries in foreign lands. The time set is each third Saturday evening of the month—up to March—11:15 eastern time. The Presbyterian church, says the Presbyterian Advance, is at work in more fields than any other church in the world.

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Old-Catholics of World Convene

Church of England Sends Delegates—Hungary May Separate Church and State—Russian Student Movement

(Correspondence from the Balkans)

BELGRAD, Oct. 15.—The world congress of Old-Catholics, recently closed in Vienna, may one day be considered as a turning-point in modern church history. Although this church has less than a million members, the remnant of those who left the Roman Catholics at the time the vatican council decreed papal infallibility, its congress was joined by delegates from both the Church of England and various sections of the Orthodox church, so that one Vienna paper declared it represented over two million Christians. Eight clergymen represented the Church of England, among them Dean H. R. Bate and Duncan Jones of Chichester. Official delegates represented the ecumenical patriarch of Constantinople, the patriarch of Roumania, the patriarch of the Serbian church, the Church of Bulgaria, and the Orthodox church of Czechoslovakia.

Although it was the congress of one church, the Vienna meeting was conducted under the sign of ecumenism. The solemn eucharist was conducted in a different liturgy on each of the three congress days: one was Old-Catholic, one Anglican and one Russian Orthodox. This last made a specially deep impression, since the entire service, even to the choral responses, was presented in German, the translation having been prepared specially for the congress. The sermon by the Russian Bishop Seraphim, preached in connection with the Orthodox liturgy, demanding the unity of all Christians as the only hope of Christendom in the present world crisis, was one of the high points of the congress. Qualified speakers gave a careful presentation of the present status of ecumenism in both Anglican and Orthodox churches.

The congress as such passed no resolutions, but the conference of Old-Catholic bishops, sitting at the same time, published a decision which opens the way for complete inter-communion with the Church of England. Acting on the basis of the agreement reached by the joint Anglican-Old-Catholic commission which met last July in Bonn, the bishops passed the following resolutions:

1. The . . . conference of Old-Catholic bishops, on the basis of recognition of the validity of Anglican orders, agrees to inter-communion of Old-Catholics with the Church of England.

2. Inter-communion consists in the mutual admission of the sacraments of members of both communions.

3. Inter-communion demands from neither communion the acceptance of all doctrinal opinions, sacramental piety or liturgical practice peculiar to the other, but does involve this, that each believes the other to maintain all the essentials of the Christian faith.

If these resolutions receive the official approval of the Anglican church, complete inter-communion will be established. It will mark the consummation of one of the movements toward reunion instituted by the decision of the Lambeth conference last year.

* * *

Serbian House of Bishops Closes Session

The house of bishops of the Serbian Orthodox church has just closed its annual meeting, postponed from last spring. Although on the most critical problem before it, the new church constitution, no definite report can be made, a number of important decisions were reached. The difficulties about a new church constitution which can be approved by the government, arise chiefly from the adjustments necessary to make the Orthodox church in Jugoslavia one church among others, instead of the state church of the kingdom of Serbia, as was the case before the war. It is an open secret that the house of bishops has firmly resisted pressure from certain conservative elements who would like to make the servants of the church, especially the bishops, into state officials. The same difficulties wrecked the efforts to produce a new constitution last year. It is hoped, however, that informal negotiations may clear the way for a final agreement by next spring.

In ecumenical relationships the bishops heard reports from Serbian delegates to the "Lausanne," "Stockholm" and "Friendship through the Churches" movements and approved further cooperation as a "moral duty." A delegate was appointed to attend the Orthodox-Anglican commission resulting from the Lambeth proposals of last year, but he is to be a sort of unofficial observer. He has no right to make any commitments in the name of the Serbian church.

After consideration of the invitation from the ecumenical patriarch to a pan-Orthodox pro-synod to be held on Mt. Athos, it was decided, as I predicted last spring, to participate only in case the Church of Russia can be adequately represented. As this seems quite impossible, it means that the Serbian Orthodox church will not be represented at the proposed pro-synod, even if it should convene.

* * *

Church and State to Be Separated in Hungary?

The absolute separation of church and state, the expropriation of all church estates and making the faithful solely responsible for the support of their respective churches are among the reforms proposed as absolutely necessary for the rescue of Hungary from her present political and economic crisis, in a book just published in Budapest. Its author, Count Emerich Karolyi, in spite of his aristocratic title, sounds much like a socialist, and the fact that such a book can be widely circulated in Hungary is indicative of the new atmosphere developing since Count Bethlen's resignation, a little over a month ago. Count Karolyi's is one of numerous voices now being heard, in Hungary, proposing sweeping social changes as a way out of what he calls "the crisis of the capitalistic order." Besides the church reform noted above, he pro-

poses among others, the introduction of the secret ballot, the formation of a coalition government and the limitation of the size of landed estates.

* * *

Russian Student Christian Movement

One of the criticisms often leveled at the Russian student movement outside Russia has been that it could prosper and develop the high spirituality, which has marked it from the first, only in the exotic atmosphere of exile. Russians had nothing left but their religion, it was argued: but could such a combination of the strongly mystical with such eminently practical work as Sunday schools and boys' and girls' summer camps, ever take root in a normal soil? Two events of the past month in Czechoslovakia seem to answer the criticism.

There are very few Russian students left in Czechoslovakia, but they organized their usual conference this autumn. For that matter, although it has not changed its original name, the Russian movement is no longer a student affair. Rather it is more like a national Y, with a program to correspond. To this year's conference came delegates from the Orthodox population in Sub-Carpathian Russia, the far eastern province of Czechoslovakia, urging the extension of the movement's very successful work to include the young people and the "intelligentsia" of the Orthodox church in that backward section. It was decided to take up this task at once, and commissions are already at work, planning a course of action.

* * *

And So Forth

Many Protestant churches of southeast Europe have given special observance to the 150th anniversary of the "decree of tolerance" issued Oct. 13, 1781, by Emperor Joseph II. Then for the first time, membership in either of the two principal Protestant churches, "Augsburg confession" or "Calvinist," became legal, and 70,000 secret adherents to the Protestant faith could worship in public, and even organize their own parish schools.

On the occasion of the visit in Budapest of the Turkish prime minister, Ismet Pasha, both he and the Hungarian premier, Count Karolyi, emphasized the intention of their countries to cooperate in all world peace movements.

DONALD A. LOWRIE.

Peace Meet Delayed

New Plans for Proposed Conference for Peace Through Religion

The general unsettlement of economic and political conditions has caused certain drastic changes in the plans of the American committee for holding the World conference for international peace through religion, arranged for Washington, D. C., in November, 1932. From the international headquarters of the movement comes announcement by Dr. Henry A. Atkinson, general secretary, that this conference is to be made a distinctly American enterprise.

Preparations for the world conference have been in progress since 1927, and cooperative committees have been organized in nearly all large countries. In the far east the movement has made rapid strides, especially in Japan. The American conference held at Washington next year will be a preparatory event leading up to the later world conference.

Dr. Atkinson states that arrangements have been made for a great mass meeting, representing nearly all the world religions, to be held in Geneva next February on the eve of the Disarmament conference, and churches throughout the world will be asked to hold interdenominational services during the coming winter and send disarmament pleas to Geneva.

Dr. S. Parkes Cadman, representing the American Protestant churches, is one of the six joint presidents of the movement. The other joint presidents are: Dr. Alfred Einstein, representing the Jewish group; Msgr. Ignaz Seipel, minister of foreign affairs and formerly chancellor of Austria, representing the Catholic group; the lord bishop of Liverpool, representing the Anglicans; Dr. Rabindranath Tagore, representing the sects of India; and Baron Sakatani, member of the Japanese house of peers, representing the Japanese religions.

Dr. Jenkins Celebrates 24 Years In Kansas City Pulpit

Preaching a sermon in which he told the story of his "Twenty-four Years at Linwood," Rev. Burris A. Jenkins, of the Community church, Kansas City, Mo., on Oct. 25, indicated the satisfaction that had come through his experiences at this church —which was formerly known as the Linwood Boulevard Christian church. In closing his sermon, he stressed the fact that his greatest satisfaction had come through the fruitful ministries of the church "as a place of refuge, of healing, for hearts that are broken, distressed, discouraged." That, he said, is the chief function of the church. "All the changes of thought that have come, the changes of our ways and our manners, the little battles we have fought and the little victories we have won, are as nothing compared with the ministration of this place of refuge to sore hearts and to troubled spirits. For the time that is left me to serve, whether it be long or short, I once again renew and register a vow to try to be serviceable, hospitable, helpful to everyone with a care, with a pain, with a heartache or a heartbreak, who seeks the portals of this place."

Dr. Coffin Sees Hope in Present World Situation

Preaching at the James Memorial chapel, New York city, Nov. 2, Dr. Henry Sloane Coffin had much to say concerning the present world situation. Today's problems, he said, are not new and strange, nor is the situation anything to be alarmed over. Other peoples in history have been stricken with like fears. He referred to the time when the Jewish state was being sacked, and its leaders were wondering what was in store for them; also to the age of the French and American revolutions. During the renaissance, he said, "men's minds were turned topsy-turvy." Today the world is undergoing another such period of change. Few seem sure of God, and many declare him a projection of men's wishful thinking. "But on the path there are millions of footsteps pointing toward God, and a mere handful of footprints of folk returning disappointed that they arrived nowhere. Would these millions of footprints have been made day after day, generation after generation, all in the way of Christ towards God, if followers of Jesus had really been cheated?" "Today there are social movements which enlist our Christian sympathy, movements for inter-

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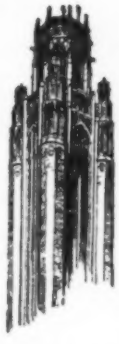

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The Facts as to How Prohibition "Works"

According to the records of the New York department of mental hygiene, alcoholic insanity among women has been cut one-half during the dry era in that state; alcoholic insanity among men, nearly one-third. The state health department of Illinois reports more than a 50 per cent reduction in deaths from alcoholism in the year 1930 over 1910.

Dr. Willett's Summer Tour to Europe, Palestine and Egypt

Next summer Dr. Herbert L. Willett is planning to take a party of friends, students, ministers and others, both men and women, on a journey through central Europe, and on to the near east, including the Mediterranean lands and islands, Palestine, and Egypt. This will be the sixth tour Dr. Willett has conducted to the near east, two of these having been world tours. In addition to the general interests of the journey, such as sight-seeing and attention to the historical and artistic values of the places visited, particular attention will be given to the educational, religious, archeological and missionary activities in the various lands. This will be done by means of suggestions regarding preliminary reading, by lectures given by the director on the way to Europe and regularly throughout the journey, and by special addresses delivered by competent authorities, ministers, officials, teachers and missionaries resident in the places visited. The business management will be in the capable hands of H. W. Dunning & Company of Brookline, Mass., who have had charge of all Dr. Willett's tours and travel classes. Those interested may obtain full information regarding itinerary and terms by addressing Dr. Willett, at Kenilworth, Illinois.

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CHINA CORRESPONDENCE

(*Continued from page* 1462)

will be its first Chinese head. For the past two years he has been chairman of the Nanking church council, and is a member of the executive committee of the National Christian council. He is 45 years old. He was graduated from the University of Nanking in 1912, from the Nanking theological seminary in 1916. After five years in the Methodist pastorate in Wuhu, he studied in America for two years, receiving his S.T.B. from Boston university in 1922 and his M.Th. from Drew theological seminary in 1923. He then spent a year as Chinese secretary of the Methodist board of foreign missions.

* * *

C. I. M. Builds New Headquarters

Shanghai is in the midst of a real estate boom, reminiscent of Florida. Enhanced prices made it possible for the China Inland mission to erect a large new headquarters largely from proceeds from the sale of the previous site downtown. The new building was dedicated last summer. It contains not only offices, but residential flats for the staff, space for transient missionaries, and hospital facilities.

* * *

St. Johns Seeks Registration

St. John's college, Shanghai, has made formal application for registration with the ministry of education of the national government. It is the last of the Christian colleges to be so registered.

* * *

Dr. Tucker Joins Famine Relief Forces

Dr. F. F. Tucker, whose unintentional fatal shooting of a thief in the Williams-Porter hospital was a cause celebre last summer, resigned his position with the American board mission. He was invited to join the staff of the department of hygiene and sanitation of the National Flood Relief commission.

VERNON NASH.

BOOKS RECEIVED

Joel Chandler Harris, Editor and Essayist: Miscellaneous Literary, Political and Social Writings, edited by Julia Collier Harris. University of North Carolina Press, $4.00.

Education on the Air, Second Yearbook of the Institute for Education by Radio, edited by Josephine H. MacLatchy. Ohio State University, $3.00.

Ways of Believing, by Miles H. Krumbine. Harpers, $2.00.

The Moral Crisis in Christianity, by Justin Wroe Nixon. Harpers, $2.00.

The Parables of Emiloah the Mystic, by Mileham L. O'Harra. Badger, $2.00.

The Epistle of Paul to the Ephesians, an Exposition, by Charles R. Erdman. Westminster Press, $1.00.

The New Priesthood, by J. Warren Albinson. Badger, $1.00.

Happy Days for Shut-ins, by Harriet Lummis Smith, David C. Cook.

Incredible Carnegie, by John K. Winkler. Vanguard Press, $3.50.

The Analytical Indexed Bible. John A. Dickson Pub. Co., Chicago, $7.75.

The Four Gospels in the Light of Today, by Edith Ratcliffe. Williams & Norgate, London. 7/6.

The Bible, an American Translation, by J. M. Powis Smith and Edgar J. Goodspeed. University of Chicago Press, $3.50.

Religious Essays, by Rudolf Otto. Translated by Brian Lunn. Oxford University Press, $2.50.

Favorite Pages from Child Life, compiled by Marjorie Barrows and Frances Cavanah. Rand, McNally & Co.

Life and Beauty, a Spiritual Autobiography, by F. W. Robertson. Longmans, $2.25.

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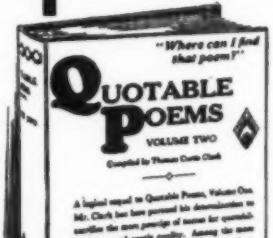

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